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# IMPRIMATUR

Hic Tractatus de Fœdere Gratia.

Jan. 24.  
1675.

Gul. Jane Rev. Dom.  
D. Episcopo Lond.  
à Sacris domest.

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*Methodus Evangelica ;*  
OR, THE  
GOSPEL METHOD  
OF  
Gods saving Sinners  
BY  
JESUS CHRIST:



Practically Explained in B-7- 231  
XII PROPOSITIONS.

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By the late Learned  
Dr. ABRAHAM CLIFFORD.

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To which is prefixed a PREFACE,  
by Dr. *Manton*, and Mr. *Rich. Baxter*.

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L O N D O N,  
Printed by J. M. for Brabazon Aylmer  
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MDC LXXVI.



521:98



To the Worshipful and  
truly Religious Patriot  
of his Country J O H N  
S T E P H E N S of *Over-*  
*lyppiat* in the County of  
*Gloucester*, Esq;

S I R,

**T***Hough we live in an  
age wherein Religion  
is more talkt of, than practi-  
sed; and profaneness more in  
fashion than Piety: Yet (bles-  
sed be God) there are still  
A 3 some*

## The Epistle

Some among us (and those not a few) who dare not make their lust their law. What a deluge of errors, in opinion as well as practice, hath of late years, overflowed this Nation, every corner thereof hath more cause to bemoan, than skill to cure. Amongst the which, the Solifidian or Antinomian makes not the least bustle, nor by their specious pretences do the least mischief, who, whilst they seem to cry up the noble Grace of Faith, beat down the power of Godliness. As if pleading  
for

## Dedicatory.

for duty, (though but in its proper place) were to derogate from the freeness of Gods Grace, or allsufficiency of Christs merits. But, that these not only may, but must go together (though some there be that seem to deny the latter) the Authour of this ensuing discourse hath learnedly avouched. The work; as (at first) it was, at my request by the Authour undertaken, (though then without the least intention, in either of us, of publishing it) so being at his death

A 4 wholly

## The Epistle

wholly left to my dispose; I  
held it a duty incumbent up-  
on me, to do what I could to  
make the same more publick,  
since it was so hopefully  
brought to the birth, especially  
being pressed thereunto by di-  
vers knowing Christians (Di-  
vines and others, who had  
got a sight of it.) Many friends  
the Anthour I know had,  
(Persons of Honour, and o-  
thers) for whom (whilst li-  
ving) he had a great respect,  
and who had the like for  
him. Some of whom may  
(perhaps) expect to have  
been

## Dedicatory.

been here remembred. But  
since Providence hath so or-  
dered it, as to leave the pub-  
lishing thereof to my dispose,  
I must crave their leave, to  
let the World know that a-  
mongst my many Friends,  
there is none for whom I  
have so great and deserved a  
respect as for your self, and  
therefore since it must abroad,  
I am bold to send it forth un-  
der your favour. And that  
upon a double account: first,  
that being brought up at your  
feet (as my Gamaliel)  
and having the happiness in  
the



## The Epistle

*the morning of my age, to have the greatest part of my Education under your personal direction: so I am willing (before my Sun go down, it being now far in the afternoon with me) to leave some acknowledgment behind me of what respect I owe, not only to your whole family, but principally to your own Person. And next, for that you are a Person (without flattery be it spoken) so eminently taken notice of in your Country, as able to judge of what is herein written, and*  
*one*



## Dedicatory.

*one that hath always been  
of the same Judgment and  
Practice with the Authour,  
of which whoever is not, I  
pity his condition, and shall  
pray for his Conversion, and  
shall ever remain,*

SIR,

Your old faithful Servant,

*John Clifford.*

Mediator.

one that hath always been  
of the same judgment and  
practice with the wisdom,  
of which reporter is not, I  
say his condition, and shall  
pray for his conversion and  
shall ever remain,

John Clifford.



# TO THE READER.

*Good Reader,*

**T**Here are two things of which we would premonish thee as to the ensuing Treatise concerning the conditionality of the Covenant of Grace, the occasion of it, and the usefulness. For the first the occasion, we have it from other hands thus. That the Doctor visiting his Friends in Gloucestershire was desired to give them a Sermon, but being wholly a Stranger there, inquired after the state of the Congregation to whom he was to Preach, that he might the better speak to their edification; and being informed that divers who were likely to be his Auditors, were leavened with Antinomian Fancies and Conceits, not willing  
to

## To the Reader.

*to hear of any Conditions in the New Covenant, and decrying all enforcements to Duty and Obedience as Legal Preaching, he thought it his duty to dispossess them of these errors. Proving with mighty evidence, out of Heb. 5. 9. that Jesus Christ is the Author of Salvation only to such as obey. Which argument though prosecuted by him with great Learning, Judgment and Affection, to the great satisfaction of a numerous Congregation both of Strangers and Inhabitants then present, yet some few seemed to remain still unsatisfied. To remove whose scruples he first took much pains with them in Private Conferences, wherein they professed themselves unable to answer his Arguments, yet resolved still to retain their preconceived Opinions; but he not despairing of their conviction, after his return thence penned this Discourse, that upon calm thoughts they might more deliberately weigh the matter, and sent it to his Fathers Brother to be communicated to any whom he thought fit, but with a strict injunction*

## To the Reader.

*injunction not to publish it in Print, and though much solicited by his Uncle and divers Ministers and good Christians who had got a sight of it, suffered not his resolution to be expugned until a little before his death, when giving way to their importunity, he consented that if God afforded not him time to put his last hand to it, they might dispose of it at their own pleasure. For the other, the Seasonableness and Usefulness of it, we can write of that as from our selves. There have been and still are two extreams in the World, some trust to their own External superficial Righteousness as the ground of their acceptance with God, against whom Christ spake that Parable, Luke 18. 9. he spake this Parable against certain that trusted in themselves that they were righteous, &c. these make their outward observances, partial obedience, lustre of some moral vertues their only Plea before God, without any reflection on the Merits of a Saviour; the other extream is of those who teach Men to look at nothing*

## To the Reader.

*nothing in themselves at all, no not as an evidence or condition or means of Application, have no consideration of Faith or of Repentance, or new Obedience in the settling of their peace and quiet of their Souls; which what a Salve it is for impenitent unbelievers, what a reproach to the Gospel, and how derogatory from the strain of Christianity, is easily evident to those who are any way acquainted with the Tenor of it; Christ is an able Saviour, the Covenant of Grace is a safe and sure refuge, the dispute is about the sincerity of our claim; but we will not debate the case here, it is the business of this Treatise, which we would not let go (especially it being presented to us for that end) without annexing our consent and approbation.*

We are thine in the Lords work,

*Tho. Manton.*

*Rich. Baxter.*



A  
DISCOURSE  
OF THE  
NEW COVENANT.

---

PROPOSITION I.

*Of Man's misery by his fall.*

**M**AN being lapsed and fallen from God into a state of sin and misery, beyond all possibility of recovery, either by means of his own, or the assistance of any created Power, it then pleased Divine Goodness to take up thoughts, not only to restore, but to advance him to a more stable and transcendent felicity, than that in and to which he was at first created. This

we have most emphatically represented in the Prophet, by the resemblance of a new-born Infant cast out in the open field, in its men-  
 struous blood and uncleanness, having nei-  
 ther hand to help, nor eye to pity it, *Ezek.*  
*16. 3, 4, 5, &c.* These words, I confess, are  
 spoken with a particular reference to the Pri-  
 mitive state of the *Jews*, at which time they  
 were Heathen and Idolaters, being not yet  
 called out of the World, and brought into  
 the Bond of the New Covenant. But since  
 they were then in no worse condition, than  
 the rest of the degenerate Sons of Men; there  
 being at first no distinction betwixt *Jew* and  
*Gentile*, till Free Grace stept in and made the  
 difference, this Text commonly is, and with-  
 out any violence offered to it, may be taken  
 in a more large and extensive sense, and so be  
 applyed, not only to the Sons of *Heber*, the  
*Jews*; but to the whole Seed of *Adam*, Man  
 universally considered. When they and we,  
 and all Mankind, lay wallowing in their  
 blood and uncleanness, then God passing by,  
 and beholding us in this miserable and for-  
 lorn condition, he was pleased to make it a  
 time of love. *Job. 3. 16. God so loved the*  
*World* (not only the *Jews*) *that he gave his*  
*only begotten Son, &c.* At the same time when  
 God passed by apostate Angels, and left them  
 in Chains of Eternal Darkness without relief,  
 he then casts his skirts over degenerate Man,  
 and



## the New Covenant. 3

and covers his nakedness, and in conclusion not only washeth him from his blood and pollution, but anoints him with Oyl, and cloaths him with broidered Work, and sets a Crown of Glory upon his head, and makes him (by the Ornaments he at last puts upon him) exceeding beautiful, as the Prophets expression there is, concerning the Jewish Nation, to which I here allude.

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### PROPOS. II.

#### *Of Man's recovery by Jesus Christ.*

**T**HAT this great Design of Man's Redemption might be carried on, and effected in a way most agreeable to the just and righteous Nature of God, and most for the honour and advancement of his Divine Perfections, his Holiness, Justice, Truth, Goodness, &c. as also, that might lay the surest foundation for the Faith and Hopes of a guilty and despondent Creature; God was pleased to send his only begotten Son, Jesus Christ, the second Person in the Deity, to assume the Humane Nature, that so he might become a fit Mediator and Surety for Man, who by his obeying and suffering in his stead, might make attonement and satisfac-

tion for sin; and propitiate God to Sinners. This we have every where declared in Scripture, as the only way and medium by which God designs to save degenerate Man: *Job.* 3. 16. *Esa.* 53. 6. and 10. *ver.* *Gal.* 4. 4, 5. *Eph.* 5. 2. *Gal.* 3. 13. 2 *Cor.* 5. 21. *Math.* 20. 28. 1 *Tim.* 2. 6. 1 *Job.* 4. 10. *Rom.* 3. 24, 25, 26.

From these several places 'tis plainly evident, that God, being moved by his own essential Goodness, did so far compassionate the case of fallen Man, as to give his own Son to be a Ransom and Propitiation for their sins, by being made under the Law, and bearing the Curle and Penalties threatned by it, thereby declaring to the world, that he was a righteous God, loving Righteousness and hating Iniquity, as the Psalmist hath exprest it, *Psal.* 11. 5. 7.

And thus God having made sufficient provision, by the Obedience and Sufferings of his own Son, that his Sovereign Authority over the Creature might be owned, and the Equity and Goodness of his Law acknowledged; and the Threatnings therein denounced fulfilled, and his Holiness vindicated, and his Hatred against sin, and vindictive Justice upon offenders declared, and Man for ever discouraged from sin by hopes of impunity: This, I say, being effected by the undertaking of Jesus Christ, the Son of God, he may now  
freely

## the New Covenant.

5

freely pardon the guilty Creature, and readmit him into his favour, and advance him to the fruition of an Eternal Happiness and Glory, without either offering any violence to his own Righteous Nature, or weakning the order and foundations of his Government over the World, or eclipsing the Glory of any of his sacred Attributes. And as God hath hereby abundantly secured his own Honour, so hath he also by the same means most effectually relieved the Creature against his guilty Fears, and laid a sure and firm foundation for Faith and Hopes in his Mercy. Man having sinned against God, 'tis impossible but the sense of his own guilt and danger should affect his Soul with amazing fears and jealousies, especially when he should entertain any serious thoughts of the holy Nature of God, (his Majesty, Power, and Justice) or of the strictness and severity of his Laws. No sooner had *Adam* sinned but he runs away from God, and seeks to hide himself from his presence. I, but when the guilty offender shall now be assured from the mouth of God himself, that he hath found a Ransom, and received full and abundant satisfaction at the hands of Jesus Christ, his Surety, for all that wrong that sin had done him, so that now he may at the same time be merciful to the sinner, and yet take full vengeance upon his sin; or as the Apostle speaks to the same purpose,

B 3

pose,

pose, that he may be just, and yet the justifier of them that believe in Jesus, Rom. 3. 26. Yea that he may now reap as much Glory to himself, in pardoning humble and repenting sinners, as if he had executed the Curse and Penalties of his violated Law upon them: When the sinner, I say, shall be well assured of this, his despondent fears and jealous thoughts of God must needs vanish, as Clouds and Darkness before the rising Sun, and his Soul be quickened and encouraged to address it self with Faith and Confidence to the Throne of Grace, for Pardon and Acceptance. 1 Pet. 1. 18. 21. Heb. 4. 15, 16. For if God the only party offended and concerned will acquit the humble sinner, who then shall condemn him? as the Apostle argues, Rom. 8. 33, 34.

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### PROPOS. III.

#### *Of the Covenant of Redemption.*

**T**HIS glorious Contrivance and Design for the recovery of fallen Man, was transacted between God the Father and the Son, by mutual stipulation and agreement: The Father promising to his Son a rich recompence of reward upon his undertaking

taking to satisfy for Man's offence by his death and sufferings; and the Son likewise engaging to the Father, upon these terms, to make satisfaction. And this is that which by Divines is now called the Covenant of Redemption, to distinguish it from the Covenant of Grace, or the New Covenant, as most commonly stiled in Scripture, made with Believers through Christ. A distinction highly necessary, and consequently not to be past by without a due observation, in order to our better understanding the Nature and Obligation of this Gospel Covenant, which is the main thing intended in this whole Discourse: But where doth Scripture, without whose warrant we ought not to admit any Article into our Creed, mention any such thing as God's covenanting with Christ for his Redeeming of the World? For this some refer us to *Psal. 89. v. 3, 4. 28. &c. to v. 38.* The main Contents of this Psalm, do, I confess, immediately relate to *David* and his Natural Seed. Nor can this be questioned, since the substance of what we have here recorded, was by *Nathan* the Prophet expressly delivered to him from the Lord, upon his declared intention to build an House to his Name, *2 Sam. 7. 1 Kings 17.* All which is afterwards particularly applyed to *Solomon* his Son, who next succeeded him in the Throne, *1 Chron. 22. 10. 1 Kings 6. 12.* And therefore the literal sense

of this place, so far as the words will bear it, ought not to be excluded. But yet, this being granted, 'twill not therefore follow but that the former interpretation of the words may also be admitted. Immediately they may respect *David* and his Seed, and yet ultimately they may refer to Christ, as prefigured by him. Jesus Christ we know, in the prophetick stile of the Old Testament, is frequently called by the name of *David*, *Jer.* 30. 9. as Believers also are called his Seed. 'Tis not unusual therefore, in this Book of Psalms, to ascribe such things to *David* and *Solomon*, being eminent Types of Christ, as are either proper only to Christ the Antitype, or applicable to them only as they were some way or other representative of him; which is a thing so commonly known, and evident in it self, as that I shall not need to give my self or others the trouble to prove it. And why may not the Psalmist be allowed to speak here in the same dialect, principally intending Christ, by what he relates of himself and natural seed? Especially if it be considered that several expressions here used in this Psalm are such as signally belong to Christ, as some of his Royal Titles, and Jewels of his Crown. As for instance, his being *The elect and chosen of the Lord*, *Math.* 12. 18. *Luke* 23. 35. *His Holy One* *Acts* 3. 14. *His First-born*, *Heb.* 1. 6. *His Mighty One*, *Esa.* 9. 6. *Higher than the Kings*



## the New Covenant. 9

*Kings of the Earth, Phil. 2. 9.* Upon which account *Calovius* is positive in his assertion, that the 19. verse of this Psalm is spoken *uni-cè de Christo*, of Christ alone, and not at all of *David* and his literal seed. Besides, many of the priviledges here mentioned were never in a literal sense made good either to *David* or *Solomon*, or any of their succeeding Race; though all to Christ: As that *his seed should be established for ever, and his Throne to all Generations, ver. 4.* That *his hand should be in the Sea, and his right hand in the mighty Rivers, v. 25.* That *he should be higher than the Kings of the Earth, v. 27.* That *his Seed and Throne should endure as the days of Heaven, ver. 29. 36, 37.* But when was *David* or *Solomon*, or any of their Successors higher than the Kings of *Assyria* or *Persia*, by whom they were carried Captives? Or when did they rule from Sea to Sea, from the *Mediterranean* to *Euphrates*? Or how was his Throne and Seed established as the Sun and Moon in the Heavens for ever? When not long after this Promise here recorded, *Coniab*, the Son of *Jeboiakim*, and in him the whole Race of *David*, were, for their violating of God's Covenant, finally rejected, from sitting upon his Throne, *Jerem. 22. 28, 29, 30.* And by the succeeding Prophet 'tis more than intimated, that all this was but to make way for the Messiah, who was principally intended

ded in the Promise made to *David*, *Ezek.* 21. 25, 26, 27. in whom we find a punctual accomplishment of all here promised, both as to the establishment of his Throne, *Heb.* 1. 8. and the extent of his Government, *Zech.* 9. 10. and the subjection of his Enemies, *Psal.* 110. 1. and the exaltation of his Name and Power, *Rev.* 17. 14. and 19. 16.

To all which it might be added, that the Pen-men of the New Testament, who best understood the meaning of the Spirit speaking by the Prophets in the Old, do apply this Psalm, at least several passages of it, to Jesus Christ, as may be seen by comparing these places following; *ver.* 3, 4. with *Acts* 13. 23. *ver.* 26, 27, 28, 29. with *Heb.* 1. 5. 8. *ver.* 28. 33, 34, 35. with *Acts* 13. 34. *ver.* 36, 37. with *Luke* 1. 32, 33. If this then (which is the judgment of most Interpreters upon the place) may be admitted to be the Prophets meaning and intendment in this Psalm, we have here an evident proof of a Covenant made with Christ, represented to us by that made with *David* and his Seed. But not to insist further upon this, Scripture is not wanting elsewhere, though not in express terms, yet in words to the same import, to bear witness to this Truth. Hence we read of the Counsel betwixt them both, *Zech.* 6. 13. of a Command received from the Father for Christ to lay down his life for his sheep, which  
were



## the New Covenant. 11

were given to him, *Job.* 10. 18. of his finishing the work which his Father gave him to do, *Job.* 17. 4. of a promise of eternal life before the world began, *Tis.* 1. 2. of Grace given to Believers before the Foundations of the Earth were laid, *2 Tim.* 1. 9. of his enduring the Cross and despising the shame for the joy that was set before him, *Heb.* 12. 2. and to name no more, of his coming to do the will of his Father, and having his Law within his heart, *Psal.* 40. 8. And what was that but the mediatory Law, which past betwixt him and the Father, for his assuming the Nature of Man, in order to his making satisfaction for him by his death and sufferings? And therefore 'tis said in the foregoing words, *a body hast thou prepared me*, for so the Author to the *Hebrews* renders those words of the Psalmist, *mine ears hast thou bored*, *Heb.* 10. 5. of which more afterwards. But if what hath been already said, be not thought sufficient to demonstrate the truth of this Proposition, let but these following Scriptures be consulted, and weighed in an equal balance, and I cannot doubt but they will abundantly satisfy the mind of the most scrupulous in this point, excepting they be resolved, contrary to the clearest evidence, to adhere to their own mistaken sentiments. *Psal.* 2. 7, 8, 9. *Phil.* 2. 5. to the 12. & *Job.* 10. 15, 16, 17, 18. 27, 28, 29. and to name  
no

no more, *Esa. 53.* The very word Covenant  
 'tis acknowledged doth not here occur. But  
 that's not the thing in question, whether this  
 transaction betwixt the Father and the Son  
 be here or elsewhere (though that hath been  
 already proved ) expressly called by that  
 name; for if nothing were to be owned for  
 Divine Truth, but what is so delivered to us  
 in Scripture, we must then give a Bill of di-  
 vorce to many of the grand Articles of our  
 Faith : But whether it be not exprest by  
 such terms and phrases as do necessarily sig-  
 nifie and import all that which is essential to  
 and is commonly meant and understood by  
 the word Covenant. For the proof of which,  
 two things we learn from the Scriptures be-  
 fore mentioned, that are naked and open to  
 every observant eye : First, That Jesus Christ  
 engageth in the behalf of those whom the  
 Father had given to him, to take their Na-  
 ture, to bear their Infirmities, to be woun-  
 ded for their transgressions, and make his  
 Soul an Offering for their sins, &c. And on  
 the other hand, that the Father thereupon  
 promiseth to him, by way of reward, that  
 he should see of the fruit of his soul and be  
 satisfied, that he would divide him a portion  
 with the great, and the spoil with the strong,  
 and that he would exalt him, and make him  
 head over all Principalities and Power, and  
 give him a Name above every Name, that  
 every

## the New Covenant. 13

every knee should bow and every tongue confess him to the glory of God the Father, &c. And as upon this consideration he was comfortably supported under, and joyfully triumphed over all his sufferings, *Heb. 12. 2.* So likewise having perfectly accomplished the work he undertook upon these terms, he pleads it with his Father as the reason why he should be exalted and reassumed to Glory, *Job. 17. 4, 5.* And what can all this signify less, than what we commonly understand and express by the word Covenant? And when the thing it self is so evidently declared in Scripture, why should we scruple to call it by that name? any more than we do to call that original sin which we derived from *Adam*; or the Law given to him, the natural Covenant; or the union of the Divine and Humane Nature in the person of Christ, the Hypostatical Union; or the three Persons in the Godhead, the Trinity; or the Lords Supper, a Sacrament, &c. which are words nowhere to be found in Scripture? Yet since the things themselves which are signified by them, may be found there, 'tis thought sufficient to justify the use of them.

I have the rather insisted upon this Argument, because the confounding of these two Covenants, this I mean of Redemption with that of the Gospel, and making them but one, which, as will afterwards be made more  
fully

fully to appear, are vastly different, and consequently to be distinguished, hath been the fundamental cause of those several Controversies and Mistakes, that have been concerning the Gospel Covenant.

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### PROPOS. IV.

*Of Christ's actual Satisfaction by his Obedience and Sufferings.*

**J**ESUS Christ, according to the tenour of this Eternal Covenant, did in time assume the Humane Nature, and therein, as Man's Surety, actually do and perform all that the Law of Righteousness required at the hands of the guilty Creature, and consequently all that was any way requisite, either to the repairing of his Fathers Honour, or effecting the Creatures Redemption and Happiness. *Psal.* 40. 6, 7, 8. God had for some while taken his Sons word, and saved souls upon his single promise of making satisfaction in their behalf, and in the interim accepted of typical Sacrifices and Oblations, the blood of Bulls and Goats, as daily memorials of what he expected from the hands of his own Son, though not as things pleasing and acceptable in themselves: Yea, but now God will no longer admit

## the New Covenant. 15

mit of these Shadows, or be satisfied with Bonds or Promises, but requires the actual payment of the Debt, and therefore now Christ comes, according to his engagement, to discharge it : *Then said I* (that is Christ) *Lo I come, in the Volume of thy Book it is written of me, I delight to do thy will, O my God !* And for the full accomplishment of this great Undertaking, he cloaths his Divinity with the Humane Nature ; *A body hast thou prepared me,* (for so the Author to the Hebrews, chap. 10. 5. renders those words of the Psalmist (ver. 6.) *Mine ears hast thou digged*) as was before observed, or as the Apostle expresseth it, *Gal. 4. 4. He was made of a Woman, made under the Law : Yea, and being found in fashion as a Man, and in the form of a Servant ; subject to the Law of a Creature, he also humbled himself, and became obedient,* saith the same Apostle, *Phil. 2. 8.* and that not only in some more signal and momentous instances of Obedience, but even to the least tittle and Iota commanded by the Law, *Matth. 5. 17, 18.* He fulfilled all Righteousness, and he tells you it behoved him so to do, *Mat. 3. 5.*

Nor yet did he only thus render himself subject to the Commands of the Law, and pay a perfect active obedience to them, but he also undertook and suffered the most rigorous penalties, that were therein threatened against sinners. *He was a man of sorrows,*  
and

and acquainted with our griefs: He was wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon him, *Esa.* 53. 3, 4, 5. He was in all things tempted, or afflicted, even as we are tempted, sin only excepted, *Heb.* 4. 15. He loved us; and gave himself for us an Offering and a Sacrifice to God, for a sweet smelling savour, *Ephes.* 5. 2. He humbled himself, and became obedient unto death, even the death of the Cross, *Phil.* 2. 8. He was made sin for us, who knew no sin, &c. *2 Cor.* 4. 18, 19. Yea a Curse, that we might be blessed, *Gal.* 3. 13. And all this that he might ransom our souls, *Math.* 20. 28. and propitiate God to sinners, *1 Job.* 2. 2. and vindicate his Fathers Authority, Law, and Justice, his Truth and Holiness, that he might, consistent with his honour, pardon the guilty Creature, and accept him into favour, *Rom.* 3. 25, 26. And thus Jesus Christ by his active and passive Obedience (which here are not to be separate, or distinguished, since both were paid solely upon the sinners account) finished the whole work which his Father gave him to do, in order to Man's recovery, *Job.* 17. 4. and to being made perfect through sufferings, he became the Author of eternal salvation to all them that obey him, *Heb.* 5. 9.

PROPOS.

PROPOS. V.

*Of the application of Christ's Merits  
to sinners.*

THE saving fruits and benefits intended to sinners by the Obedience and Sufferings of Jesus Christ, they do not actually and of necessity become theirs, immediately upon the Satisfaction thereby given, and the Purchase made in their behalf: But before they can be admitted to any actual interest in, or reap any comfortable advantage from either, there is yet somewhat further on their part to be done and performed by them. The Merits of Christ, in dying for sinners, do not necessarily save any, but only as God the Father, Son and Spirit shall think meet to communicate, and dispense with the issues of them to the Vessels of Mercy. For all that properly results from the satisfaction of Christ is only this, that the grand obstacle which stood in the way of Mercy, and obstructed its communications to the guilty Offender, that this being removed, God might now be at liberty to pardon and reaccept him unto favour in what way, and upon what terms he pleased, such as he in wisdom should judge most for the honour of his own Being and

C

Perfections:



Perfections. Yea, but not that therefore God must of necessity pardon the sinner what ever come on't, as one well expresth it. That is, whether he repented or believed or not, or still continued in his Rebellion and Impenitency.

Christs Sufferings they were not in a strict sense the *Idem*, i. e. the very thing which the first Covenant required at the hands of Man, but the *tantundem*, or an equivalent compensation: Not properly *solutio debiti*, the payment of the debt, but an equitable satisfaction for a criminal offence. And accordingly God in this whole transaction is to be considered, not so much as a Creditor, as an offended Magistrate or Governour of the World, that admits (as *Seleucus* did the putting out of one of his own eyes, for the redemption of his Sons) the suffering of one for another (though of somewhat a different kind and manner) for the maintaining of the honour of his Laws and Government. And therefore God could not be obliged thereby immediately to acquit and discharge the Offender, (since the satisfaction given in his behalf was refusable) but may in Justice, and for the vindicating of his own Holiness, and retaining the Creature in his due subjection, bring him to terms and conditions, before he remit the offence, and become actually reconciled to him: Much less



## the New Covenant. 19

was God obliged to this by his own essential goodness: for though the issues and outgoings of his love be most natural and agreeable to his Being; upon which account he is stiled in Scripture a Sun and Fountain; yet are they not like the ebullitions of water from their Fountain, or emanations of light from the Sun, absolutely necessary and involuntary. No, they are still free, though most natural. Else how comes it to pass, that Apostate Angels were not redeemed from their Chains and Darkness? and the Spirits now in Prison set at liberty, and freed from torments? And the Inhabitants of the Earth that still sit in darkness and under the shadows of death, have not the Sun of Righteousness arising upon them with healing in his Wings, as well as we in these Northern Islands? What ever acts by constraint and necessary impulse of Nature, 'tis incapable of setting any bounds or limits to its own actions, but imparts it self and influences universally, at all times and alike to all. The same Sun shines not to some parts only of the Earth; but equally to both the Hemispheres. And the same Sea and Fountains scatter their streams, not only to some few Passengers, but indifferently to all that pass by without exception. And if such were the egress and communications of Divine Love and Goodness, then tell me whence it is, that there is any difference betwixt fallen

Angels and degenerate man? Betwixt Jew and Gentile? the Christian and Pagan World? Why is not the whole Earth, *India* and *America*, as well as *Europe*, turned into a *Goshen*, a Land of light, and made as *Eden* the Garden of the Lord? Why is so great a part of it yet left to be as a darksome *Egypt* or barren Wilderness? Doth not all this sufficiently argue, that the bequeathments, and application of Christs satisfaction and purchase, with all the rich Fruits that spring from both, are made not by necessity, but *ad placitum*, according to the meer good will and pleasure of God to sinners? as the Apostle speaks, *Ephes. 1. 5. and 9.*

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### PROPOS. VI.

*Of Gods freedom to prescribe the terms upon which sinners shall be saved.*

**S**ince all the communications of Grace and Mercy to the Creature, even to those that Christ hath redeemed with his blood, are absolutely free, and issue forth only according to the Prerogative of the Divine Will and Pleasure, God may therefore give out, and apply the merits of his Sons obedience and sufferings to whom, and in what way and method,

## the New Covenant. 21

method, and upon what terms he in wisdom shall think meet. He that cast the skirts of his love over the lost Sons of *Adam*, when he saw them polluted in their own blood, might also, if he had pleased, have made it a time of love to the Apostate Angels, and have put them with Man (since Christs Merits were intrinsickly sufficient for both) into the same Act of Grace and Indemnity. And he that hath chosen only some few to be Heirs of Glory, out of the common Mass of Mankind, might likewise have extended the same mercy and favour to all the rest. *Judas* as well as *Paul* might have been an Elect Vessel to the Lord. Yea but one is taken and the other is left, to shew that *God hath mercy upon whom he will have mercy, and that whom he will he hardneth*, Rom. 9. 18.

And as God freely makes choice of the persons whom he will effectually pardon and save by his Son Jesus Christ, so also of the *mediums* and ways in and by which this salvation shall be dispensed to them, First only in a dark and mysterious Promise, so to *Adam*, Gen. 3. 15. Then more explicately by actual Covenant, so to *Abraham*, Gen. 17. After this by Types and Shadows, so to the Jews: And last of all by open and manifest Revelation, through the ministration of Christ and his Apostles, so to all under the Gospel Dispensation, Heb. 1. 1, 2. Thus Jesus Christ,

and in him salvation, is first promised, then typified, and then exhibited; and that first to the Jews only, but afterwards to the Gentiles also: And he surely that makes choice of whom he will, to be the Objects of Mercy, and freely determines in what way and order they shall have salvation dispensed to them; he cannot but be alike free to appoint the terms and conditions upon which they actually may be saved. He that hath power to appoint the End, must also have power to appoint the Means by which it may be obtained. God in this whole transaction is to be considered, not only as Lord and Governour, but as the offended party and our great Benefactor, and upon all these accounts the Right of prescribing the terms upon which the guilty and condemned Creature shall be admitted to pardon and happiness, properly and solely belongs to God. As he is absolute Lord of all, so he may do whatsoever he pleaseth with the Works of his own hands. And as he is rightful Governour over the World, so he may prescribe what Laws he thinks meet for the due government of his Creature. And as *pars lesa*, the party wronged and offended by Man, he may say upon what terms he will be reconciled to him; And as our great Benefactor, that designed and contrived the way of Mans pardon and salvation, by the death and sufferings of his  
only

only begotten Son, he must dispense these benefits according to the pleasure of his own Will, *Math.* 20, 15. To save a sinner upon any terms is an act of Grace; but Grace is not Grace unless it be free. He that pardons an Offender, a Traytor, a Rebel, he may bring him to terms, before he pardon him; and he that dispenseth Crowns and Scepters to unworthy Persons, Beggars, and Miscreants, he may require homage and observance from them, without fear of rendring it no act of Grace.

The truth is, all that Jesus Christ obtained, or can in reason be supposed to design by his undertaking to obtain, at the hands of his Father in the behalf of sinners, was only this, that pardon and salvation might be dispensed to them, upon such terms and in such a way, as might be consistent with the Honour of God, and most for the good and interest of the lapsed, yet reasonable Creatures, whose perfection and happiness lay in his likeness and conformity to his Maker.

That therefore which we are to consider, is not so much what is the intrinsic worth and price of Christs blood, or how far it might have been available to the saving sinners, but rather to what ends and purposes God hath accepted it, and in what way, and upon what Conditions 'tis made over to us, that it may become ours. God might

by virtue of his Omnipotency have made many Worlds, and yet he hath made only one: and according to the judgment of some, he might by virtue of his absolute Prerogative have pardoned the sinner, without the death of his Son, and yet he would not do't without it. And possibly he might upon the account of his Sons undertaking, have saved sinners by other means, and upon other terms than those he hath now declared in the Gospel, and yet these he hath only made choice of, as they by which they shall be saved. And therefore the actual determinations of his Will in this particular (which he hath fully made known to us by his Word) are the things which we are concerned to observe and attend to, if ever we expect to have any lot or portion in the Grace and Glory that Jesus Christ hath purchased.

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### PROPOS. VH.

*Of God's transacting with Man by Covenant.*

**T**HE particular way, and *medium*, that Divine Wisdom hath been pleased to make choice of, in, and by which to interest sinners in the saving benefits of his Son's undertaking,

## the New Covenant. 25

dertaking, 'tis *per modum Fæderis*, by way of Covenant, or mutual Compact betwixt himself and the Creature. What this Covenant is, and whether a Covenant in a proper sense, that is afterwards to be enquired into; that which now I have to make good, is to shew in general, that 'tis by Covenant that the Fruits of Christ's death are made over to us. And here it is to be observed, That this is the way in which God hath ever treated Man, both before, and since his fall. For though God, by virtue of his absolute Sovereignty and Dominion over the Creature, might have imposed what Laws he thought meet upon Man, and have exacted perfect and perpetual Obedience at his hands, without ever giving, much more without obliging himself to give, any thing by way of reward for his obedience: And though Man, by virtue of his necessary and essential dependance upon God, from whom he received his all, was thereupon indispensably obliged to obey, and serve him so long as he had a Being; yet such hath been the particular good will and bounty of God to Man, that he never yet dealt with him *stricto jure*, or in a way of absolute Right and Dominion, but rather hath chosen to encourage him to obedience by the promises of reward. That God indeed should give Man a Law, that, supposing him a reasonable Creature fit for Government,



ment, seems no less than necessary; yea, but that God should turn his Laws into a Covenant, and thereby make himself a Debtor to his Creature, as *Augustine* speaks; that is, become engaged to Man, to reward him for that service, which was antecedently due to him, this is to be deemed an act of meer Grace and infinite condescension. But thus was God pleased from the first to treat *Adam*, whilst yet he was in his primitive state of integrity. This generally is conceived to be the meaning of those words, *Gen. 2. 16, 17. And the Lord God commanded the Man, saying, Of every Tree of the Garden thou mayest freely eat, but of the Tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely dye.*

In these words, we have first an express command given to *Adam*, that he should not eat of the Tree of knowledge of good and evil, together with a free and gracious concession to eat of the Fruit of every Tree of the Garden, excepting that; as also a severe commination annexed to this Grant and Command, assuring him that if he should dare to eat of the forbidden Fruit he should certainly dye; and in this threatening there is a promise also necessarily implied (since all Negatives are judged to include their contrary Affirmatives) that if he continued in his obedience to the Law of God, he should not dye

## the New Covenant. 27

die but live, and so we find the Apostle commenting upon the words, *Rom. 10. 5. and Gal. 3. 12.* And a Positive Law requiring obedience of the Creature, to which there is annexed a promise of some good, provided he continue to pay and perform the homage and duties required of him, together with a threatening of evil and punishment in case of default, this according to the proper meaning and import of the word, is no other than a Covenant, supposing only that both parties do mutually agree, and yield their consent to the terms, which in the case in hand is sufficiently evident: First on Gods part, since he made and propounded this Law, with its respective immunities and conditions to Man. And on Man's part also 'tis necessary to be supposed, since he being but a Creature essentially depending upon his Maker, is thereby essentially obliged, to give his consent to whatever he shall please to propose to him. But however we shall please to call this, whether a Law or Covenant, no sooner was this primitive institution made void by Man's transgression in eating of the forbidden fruit, but God is pleased to erect a Covenant of Grace for life and salvation with fallen Man; the first foundations of which we have laid in that first Evangelical promise, *Gen. 3. 15. The Seed of the Woman shall break the Serpents head.* The Promise indeed is absolute, and

and nothing therein is mentioned, more than that God would raise up a Saviour unto Man, from the Seed of the Woman, by whom he fell. But who knows, how far God might or did further discover himself to *Adam*, and the Primitive Ages of the World, either as to this or other concerns of his and their duty and reward; since 'tis abundantly evident, that in the Revelations made to *Moses*, God's design was not to make known all the transactions that had before past betwixt himself and the Creature, but only such as were most requisite for the People of *Israel*, and the succeeding Generations to be acquainted with? Besides 'tis impossible, that the particularities of all transactions for so many hundreds of years, should all be recounted and summed up in so short an History, as that of *Genesis*. Yet this we find, that the Sons of *Adam*, immediately upon the giving out of this gracious promise, offer Sacrifice to the Lord, which is a sufficient testimony, (1.) Of their own guilt, that they had sinned, and deserved to dye, acknowledged in the death of the Sacrifice. (2.) Of their Faith in a *Messiah*, and expectation of salvation by his death and sufferings, typified in those of the Beasts they offered. For as the Apostle argues in his Epistle to the *Hebrews*, chap. 10. 4. 'Tis impossible that the Blood of Bulls and Goats should take away sin: And yet without shedding of blood

## the New Covenant. 29

blood he also tells us there is no remission; *chap. 9. 22.* and therefore by necessary consequence, only by the blood of Jesus Christ, which he also infers, *chap. 9. v. 10. 14.* (3.) Of their obedience, and entire resignation of themselves to the Divine Will. And in these three you have the substance of all that the Covenant requires on the Creatures part to be performed.

But what ever were the methods (not particularly made known to us) in which God treated the first Ages of the World, yet so soon as ever he began to frame a peculiar People to himself, and to make any inclosures, wherein to plant an holy Seed, he then more expressly engageth them to himself, and makes them his by way of Covenant. Thus he treats with *Abraham*, *Gen. 15. 18.* And afterwards with the *Israelites*, the multiplyed Seed of *Abraham*, *Exod. 24.* And because there were certain Shadows, and temporal Appendices annext to this Covenant, which were only suited to the infancy of the Church, the present State of the *Jews*, and therefore to be abolished, at the appearance of the promised *Messiah*; he further declares by his Prophets, that when this should be done away, he would yet make another Covenant with them, and all his Saints, comprehended under the name of *Israel*, *Jer. 31, 32, 33, &c. Ezek. 34. 25. and 37. 26.* which the Author to the *Hebrews* applies

applies expressly to the Gospel times, *Heb.* 10. 16. 8. 9, 10, 11, 12, 13. As all our Mercies are purchased for us by the blood of Christ, so they are given and conveyed to us only by the Covenant founded in his blood. From first to last all's by Covenant. Doth he give *Adam* an earthly Paradise? *Abraham* a blessed Seed? *Israel* the Land of *Canaan*? and the Saints in all ages a Crown and Kingdom of Life and Glory? 'tis still by Covenant. Yea, our very temporal Blessings become ours, not by virtue of any absolute grant and donation, but by a federal right, 1 *Tim.* 4. 8. And therefore 'tis no good plea to argue thus, Jesus Christ hath given full satisfaction to the Father, and fulfilled all righteousness, and purchased eternal life and glory, and therefore there's no doubt but our sins will be pardoned, and our Souls saved. No, Whatever Jesus Christ hath done and suffered, or purchased by either, we for our parts can expect no more advantage by it, than what the new Covenant makes over to us, nor upon any other terms than what are therein propounded, nor yet, without presumption, lay claim to any right or propriety in any of the benefits resulting from it, unless we can first prove our selves to be within the Bond of the Covenant. For though the satisfaction that Jesus Christ hath made be the foundation of our general hopes in God, and encourage-  
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ment in our addresses to him for mercy, yet 'tis the Covenant only that gives us interest and propriety.

## PROPOS. VIII.

### *Of the Nature of the New Covenant.*

**T**HIS New Covenant, or Gospel Conveyance, by which pardon of sin and eternal life, the fruits of Christ's Purchase are dispensed to sinners; 'tis not a mere Will and Testament, as some have imagined, but, in the true and proper sense of the word, a formal Covenant.

By Covenant, I mean a mutual agreement and stipulation betwixt God and the Creature, whereby as he freely engageth himself to us, to be our God, *i. e.* to do us good, and bless us, and give us an everlasting happiness; so we also on the other hand oblige our selves to God to be his People, *i. e.* his Subjects, to pay him, as far as in us lyes, that homage and observance which he requires of us, that we may be partakers of the mercies promised. This is properly a Covenant, which will yet further appear, when we come to speak of the terms of it.

But a Will or Testament is the act or instrument



strument of some one single person, whereby he gives, according to the pleasure of his own will, certain Boons and Legacies to some particular persons, to be enjoyed after his decease, without any stipulation made or required on their part, in order to their having a right to, or their receiving of them.

By this you see there's a vast difference betwixt a Covenant and a Testament, both in regard of the subject, and terms, and formal notion of both : That's the joint act of two or more : This only of some one single person. That stands upon certain terms and conditions to be performed ; This is, at least may be, absolute, without any terms at all. That is by mutual consent and stipulation ; This requires neither, at least they are not necessary and essential to its Being. No, Goods or Lands we know are given at will (and therefore called, *a Will*) without the consent of the Legatee thereto required, nay many times without his knowledge. And the Donations of the Testator however makes them his, and gives him an undoubted right to them, nay though he should despise them, and ever after hate and revile the name of him that gave them. But who will say, that the great blessings of the Gospel, pardon of sin; and the favour of God, and eternal happiness, are thus dispensed to sinners ? That the Grant which God hath made of them is so wholly



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wholly absolute, as that it admits of no terms, but that they may become ours without our knowledge, or consent, or professed willingness to accept them; nay though we should hate and blaspheme that God that bequeathed them to us?

It's true, the Covenant it self was first framed by Divine Wisdom and Goodness, before we had any intimations of it. God did not ask the Creature whether he were willing that he should make a Covenant with him, or how it should be made, or what the terms should be. No, but being thus made, and propounded to us, we are now bound to give our own personal consents to the terms of it, or else the blessings of this Covenant can never actually become ours: I know no such Grant in Scripture made to any, that whether they are willing or not to accept it, and to promise obedience to their Maker, he will yet remit their sins, and save their Souls. Only he here declares; that upon his Son's account he will do this for us, provided we will take them upon his terms, and entirely yield our selves up in subjection to him, that hath purchased them for us.

But is it not frequently in Scripture called a Testament, and the New Testament; and doth not the Author to the *Hebrews* argue it to be so, from the death of Christ, whom he there expressly terms a Testator? *Heb. 9. 16, 17.*

'Tis true, 'tis here called a Testament, and Christ a Testator. But who knows not, that the same thing may have different denominations, according as it relates to different objects? Thus Jesus Christ himself he is called a Prophet, a Priest, a King, a Surety, an Advocate, &c. But will it therefore follow, that he's no Advocate because a Surety, or no King because a Priest and Prophet?

And so again, the same Gospel Dispensation 'tis exprest by several names; 'tis called a Gift, a Promise, a Royal Law, a Testament, a Covenant: but we cannot thence infer, that 'tis no proper Covenant, because term'd a Testament, any more than that 'tis no Law, because a Gift and Promise. All therefore that can rationally be deduced from hence, is only this, That there is some analogy or resemblance betwixt this Evangelical Conveyance, and those Things the names of which it bears. Thus, as the Good Things therein dispenced are freely given to us, so 'tis a Gift: As God therein becomes engaged to give them, so 'tis a Promise: As we thereby are commanded and directed to obedience, so 'tis a Royal Law: As 'tis founded in the blood of Christ, and became of force to our advantage upon his Death, so 'tis a Testament: But still so, as that our actual consent to the terms therein propounded are required, in order to enjoying the Blessings promised, and therefore still a Covenant.

And

And if we cast but our eye back upon the place before mentioned, *Heb. 9.* we shall there find, that the Mosaical Dispensation, under which the People of *Israel* were, is there also, as well as that of the Gospel, called a Testament, which yet was, and must by any that reads *Exod. 24.* be acknowledged to be a Covenant in a proper sense, i. e. as before expressed, a mutual stipulation betwixt God and the Creature.

I, but 'tis not only called a Testament, but the original word, saith a Reverend Divine, in the Hebrew and Greek Language, which we translate Covenant, signifies no more in the judgment of some learned Criticks, than a Will or Testament.

Who these Criticks are is not mentioned, nor shall I here stand to enquire. The original word, which we commonly translate Covenant, in the Hebrew is בְּרִית, in the Greek Διαθήκη; that 'tis well known comes from ברך which signifies either to chuse, or to kill and eat, which is the more usual signification of the word. In the former it denotes a thing, which two make choice of, and mutually agree about. In the latter it evidently relates to the usual manner of making Covenant in those days, which was by Sacrifice, the Parties passing through the midst of it, being divided, and thereby declaring their consent, and confirming the Agreement.

Thus we read, *Jer.* 34. 19. And long before this, the like observance we find in God's first covenanting with *Abraham*, *Gen.* 15. 10. which was also (as appears from the Testimony of their own Prophets, and possibly by derivation from the Jews) in use amongst the ancient Heathen. So that take the word in what sense we please, either as it signifies to chuse, or to kill and divide, it is so far from being appropriate to a Testament, as that 'tis most properly applicable to a Covenant. And therefore commonly rendred by those best skilled in the Hebrew Language, by *Fœdus* and *Pactum*.

And as for the Greek word, which we translate Covenant, though according to its etymology, it may signifie to dispose, or order any thing in general, whether it be by Free Gift, or Promise, or Testament, or Covenant, or any other way; yet it also signifies to bargain or agree, or Covenant with another, as is well known to such as are skilled in that Language.

But suppose after all, that the original words should import no more than a Will or Testament, yet 'twill not therefore follow, that they are not to be taken in any other sense. Since words, we know, receive their principal stamp and authority from common use, which not rarely gives them a various, yea sometimes a far different sense from that  
which

which they received at their first birth and primitive institution.

The great thing therefore to be considered, is not what these words may, or according to their original notations ought to signifie; but rather what is the true and most proper Scriptural use of them: for from thence especially we must take the signification of all such words as are expressive of revealed Truths. But, besides what hath been already said upon this Argument, take these following Considerations, which will more abundantly evidence, that the Gospel Dispensation is properly Fœderal, and not merely Testamental; and that both the Hebrew and Greek words import as much.

1. This is the most frequent use of these words in Scripture. As for the Hebrew word ברית 'tis almost every where in the Old Testament made use of to signifie a Covenant, but rarely, if at all, to signifie a meer Will and Testament. For the proof of this it were easie to produce a cloud of Witnesses, but these few following may be sufficient to shew us the true use and meaning of it. *Deut.* 4. 13. and 18. *ver.* *Levit.* 26. 9. 14, 15, and 16. *verses.* *Josh.* 24. 25. And for the Greek word διαθήκη, though it sometimes be rendered a Testament, yet to any one that shall but peruse these following Texts, instead of many more, which might be alledged, 'twill

be sufficiently evident, that 'tis also used to express a formal Covenant, *Acts* 7. 8. *Rom.* 9. 4. 2 *Corinth.* 3. 15. *Gal.* 3. 15. and 17. ver. *Eph.* 2. 12. Besides, 'tis here to be noted, that this Greek word, which the Writers of the New Testament so frequently make use of, is borrowed from the Septuagint, who constantly render the Hebrew word בְּרִית by *διαθήκη*. So that if that, according both to its notation and use, signifies a Covenant, so must this also, being always put for it in the most authentick translation of the Old Testament, whence 'tis taken.

2. The account which Scripture gives us of the way and method, in which God hath been pleased to treat with Man, concerning eternal life and happiness, doth necessarily infer, that 'tis by Covenant in a proper sense, that these Blessings are made over to us: Consult but those two famous places, before mentioned, *Gen.* 17. where God treats with *Abraham*, and *Exod.* 24. where God again treats with *Israel*, (both, for the main, upon the same account) and you will there find, that there's somewhat more than a meer granting or bequeathing of Blessings and Mercies only by way of Legacy, or absolute Donation. Doth God first promise to *Abraham*, to give him a Numerous Issue, a Blessed Seed, a Land flowing with Milk and Honey; and under these Shaddows, blessings of an  
higher



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higher nature, Grace and Glory? Yea. But what must *Abraham* now do nothing in order to his fruition of them? Yes. He must walk before the Lord, and be upright, *Gen.* 17. 1. He must keep the Covenant, *v.* 9, 10. and he must circumcise every Male Child in his Family, *v.* 11, 12, &c. and he must command his Children, and his Household after him, to keep the way of the Lord, to do justice and judgment, *Gen.* 18. 19. and the reason is there also given, that the Lord may bring upon *Abraham*, that which he had spoken of him, which is again more expressly declared, *Gen.* 26. 3, 4, 5. Whence 'tis evidently manifest, first that there were Commandments, Statutes, and Laws annexed to this Covenant made with *Abraham*; and then in the next place, that he must keep and observe them, that the blessings promised might come upon him.

Again, Doth God engage to *Israel* to put them in possession of the Promised Land? and to bless them there? Yea, but then they must come before the Lord, and publicly declare their consent to the Covenant, and engage to be obedient to it, *Exod.* 24. 3. 7, 8. *Deut.* 28. 1, 2. 15.

3. The several acts that are expressly either required of, or ascribed to Man, with reference to this Covenant, speak it to be somewhat more than a Testament. As for in-



stance, we are said to enter into Covenant with God, *Deut.* 29. 12. And to make, or (as the original there signifies) to cut a Covenant with him, *Psal.* 50. 5. And to join our selves to the Lord by Covenant, *Jer.* 50. 4, 5. And to be brought into the Bond of the Covenant, *Ezek.* 20. 37. and to keep or observe his Covenant, *Psal.* 25. 10. and to obey the words of the Covenant, *Jer.* 11. 2, 3, 4, 5. and to perform and stand to the Covenant, *2 Kings* 23. 2, 3. As also to transgress it, (*Josh.* 7. 11.) and to break, (*Esa.* 24. 5.) and not to continue in (*Heb.* 8, 9.) or be stedfast in the Covenant, *Psal.* 78. 37. But are these expressions any way applicable to a Will and Testament? or what tolerable sense can we possibly make of them, if so applied? To make or enter into Covenant with another, is proper language, which every one understands: But to join our selves to another by Testament, or to enter into, and make and cut a Will with him, or to be stedfast in it, is a mode of speaking no where to be found. No, all this necessarily implies somewhat of engagement, and duty on our part to God, and not only his bequeathment of Mercy to us, by way of absolute Grant and Donation.

4. But suppose we should after all admit, that 'tis a Testament? Will it therefore follow, that its Donations are so absolute, as to be

## the New Covenant. 41

be without all Conditions? not so much as requiring our actual consent to them, that they may be ours? May not a Father by Will give and bequeath his Lands or Moneys to his Children, or Friends, with these or the like Priviso's, That they discharge the Debts he owes, and pay the several Legacies he hath given, and allow such Pensions and Annuities for charitable uses, as he hath therein appointed, and set apart for that purpose? And are not the parties hereupon obliged (in case they expect any benefit by his Will) to assent to, and perform the Conditions there-to annexed? And if not performed according to appointment, do they not thereby forfeit their claim to the whole? or rather they never had any legal plea, or title to it, since they accepted not of the terms, upon which it was given to them. Why, all for the main that I am arguing for, is no more but this, viz. That the great Blessings of the Gospel are by the Father, through Christ, made over to sinners, not by any meer absolute Grant or Bequeathment, but upon certain Terms and Considerations, which on their part are to be consented to, and accordingly to be performed, that they may be actually interested in them. And that whoever refuseth to accept of these Terms, and shall not sincerely endeavour the performance of them, they can neither be instated in, or have any lawful claim

claim to any part of that eternal Salvation, which is the fruit of Christ's Satisfaction and Purchase.

In this sense if any one will call the Gospel Grant a Testament, there's little to be said against it, since though the name be different, yet in reality 'tis but the same: Which formally comprehendeth in it all the essentials of a Covenant. 'Tis therefore, if you will, a Testament in a Covenant form; or, a Testamental Covenant. It partakes of the nature of both, but principally of the former. But all this will yet be more amply made to appear by that which follows in the next Proposition.

## PROPOS. IX.

*Of the Parties with whom the New Covenant is made.*

**T**HIS Evangelical Covenant, by which repenting and believing sinners are readmitted to the favour of God, and the fruition of eternal life, 'tis made, not immediately with Christ, for and in the behalf of Believers, but with Believers themselves, in their own persons, through the mediation of Jesus Christ with the Father.

That

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That there is indeed an eternal Covenant established betwixt God the Father, and God the Son, in order to Man's Redemption, hath already been asserted: but besides this Covenant of Redemption (as 'tis now fitly called by our Divines) there is also another Covenant; that I mean which the Author to the *Hebrews* calls the New, and Second Covenant, which being of a far different nature from the former, ought accordingly to be distinguished from it; and this is that which I say is made betwixt God and Believers. In short, The Covenant of Redemption was made with Christ: The Covenant of Grace with Believers in Christ. To make this more evident, 'tis to be considered, that in every Covenant there must of necessity be two or more persons mutually stipulating and engaging to each other. One promising to give or grant somewhat that may accrue to the benefit of the other; and another also, that may not only accept of what is so granted, but further engage to return somewhat by way of homage or acknowledgment. Thus in the Legal Covenant the Persons engaging were God and *Adam*: In the Covenant of Redemption God and Christ: In the Covenant of Grace, God and Believers.

Not that our consent was required, or in any way necessary to the framing and drawing up this Covenant, as before was hinted:

No,

No, that was made without us : Only to the Conditions therein propounded 'tis necessary. Betwixt Man and Man indeed, supposing them to be equals, and each to be *sui juris*, there no Covenant can be drawn up, or made, at least so, as to be obliging, unless it be by mutual consent and agreement, thereto demanded and obtained, since betwixt equals there can be no Dominion or Sovereignty, and consequently no right to impose terms upon each other. But betwixt Superiors, and such as are in a state of subjection and dependence, the case is far different. The Supreme Magistrate, if he intend to confer Honours or Preferments upon any of his Subjects, or to pardon such as have been disloyal, and have rebelled against him, he may draw up, and propound to them what Conditions or Articles of Agreement he thinks meet ; provided they be not unjust and unreasonable, and not to their prejudice : He may require them to make publick acknowledgment of their fault, and to promise homage and subjection to all his Laws and Government, without asking their leave to do it, and they notwithstanding are thereupon obliged to yield their consent thereunto, at least if they expect any benefit by his Act of Grace and Pardon. Now this is the case betwixt God and the Creature. Man he is not only as a Creature, necessarily subject to, and dependent upon God,

## the New Covenant. 45

God, but, as a degenerate Creature, he's fallen under his displeasure, and become liable to his anger and vindictive justice. And God on the other hand, he's our Sovereign Lord and Governour, that hath an absolute Dominion over us; yet being withall infinitely gracious and compassionate, he hath been pleased to draw up conditions of Peace betwixt himself and fallen Man (which is that we call the New Covenant) wherein he promiseth to pardon our sins, and give us eternal life, provided we repent, and believe, &c. This he hath caused to be printed, and published by his Ambassadors to all the World, and besides, that this is a sufficient declaration of his own consent to it, he hath also confirmed it to us by his Oath; and now requires, that we also, each man for himself, should come and seal to these Conditions, (which we all do in Baptism) and solemnly profess our consent to them; upon which (but not before) we are actually instated in all the Priviledges and Blessings belonging to this Covenant. But withall let me add, that even they who withhold or deny their consent to it, and resolve never to perform the conditions of it, are notwithstanding necessarily obliged thereunto, not only as it is an act of Grace, in the benefits of which they hope to be partakers, but also as 'tis the Royal Law (as the Apostle calls it) of that God who is the Supreme



preme Governour of the World, from obedience to whose Authority 'tis impossible the Creature should be exempted.

But before I proceed to make this good by further proof, it will be necessary to make some short digression, for the clearing the sense of one place of Scripture, that seems at first view to bear open testimony against what I am now pleading for. The place we have *Gal. 3. 16. Now to Abraham and his Seed were the Promises made. He saith not, And to Seeds, as of many, but as of one, And to thy Seed, which is Christ.*

Hence some infer, and they suppose with no less than unquestionable evidence, since 'tis in terms exprest, That the New Covenant is made with Jesus Christ, and not with Believers personally considered, and consequently, that he is the only party that stands engaged to the Father, and not they, for the performance of all such terms as this Covenant doth require. A strange and dangerous Position, which raseth the very foundations of Christianity, the great design of this being to teach us *to deny all ungodliness and worldly lusts, and to live godly, righteously and soberly in this present world, Tit. 2. 12.*

To this it might be sufficient, by way of answer, to reply, That since this Text is of doubtful interpretation, it cannot in reason be thought sufficient to warrant an opinion  
of



## the New Covenant. 47

of so great importance, especially since it not only stands alone without a second to confirm it, but that there is abundant evidence, both from Scripture and Reason against it, as is afterwards to be shewn. And 'tis a known and safe rule in interpreting Scripture, that doubtful and obscure places are (and not on the contrary) to be tryed and judged by the light and testimony of such as are more clear and evident.

1. But further, for the better understanding the true sense of this place, it is here to be noted, that such is the resemblance that Believers have of Christ, and that intimate union they have with him, as that they are sometimes called by his name, as for the same reason Magistrates are called Gods, *Psal.* 6. 7. and the Children of *Jacob* are called *Jacob*, *Psal.* 44. 4. and *Israel*, *Rom.* 11. 2, 7. and *Jerusalem* the Lord our Righteousness, *Jer.* 33. 16. and every man by the name of *Adam*, *Psal.* 144. 3. and so upon the like account Believers they are called Christ, because of that near alliance there is betwixt them. Thus we find this word used by the Apostle, *1 Corinth.* 12. 12. *Eph.* 4. 13. *Col.* 1. 24. *Heb.* 11. 25, 26. compared, *Acts* 9. 4. So that by Christ here we may understand not Christ personal, but Christ mystical, that is, the whole body of Believers, whether Jew or Gentile as jointly united and made one in Christ

Christ their head, as the Apostle expresseth it, *Eph.* 1. 22, 23. and *chap.* 2. 13, 14, 15, 16, 17, 18, 19, 20, 21. And this I take to be that one Seed to whom the promise is here said to be made.

2. But secondly, As the word may be thus taken, without imposing any new sense upon it, since 'tis elsewhere so used by the Apostle, and Scripture delights to transfer the name of any common Head to those that are either derived from, or representative of it; so it ought also to be taken in this, and no other sense in this place, and that for these following Reasons, which to me render it abundantly evident. For,

1. This sense of the word here doth best suit with the Apostles design and main intentment in this, and the following Chapter; which is first to prove that we are justified by Faith in Christ; and secondly, that this privilege, with the rest annexed to the Covenant of Grace, belonged not only to the Jews, but to the believing Gentiles also. 'Tis well known, that it was the common opinion of the Jewish Doctors, that if a man lived in a due observance of the Law of *Moses*, and if, upon any moral miscarriage, he were but punctual in offering Sacrifices and Oblations in that case appointed, his sins were thereby expiated, and he assured of eternal life, and consequently that they were saved by their own

## the New Covenant. 42

own righteousness and works of the Law. And because they were originally descended from *Abraham*, and had the Law and Oracles of God, and the holy Temple, &c. amongst them; therefore they rested in the Law, and made their boast of God, as appropriate to themselves, being, as they falsely apprehended, the only Seed of *Abraham*, to whom all the promises of the Covenant did belong, and consequently that the rest of the Nations (whom they termed Gentiles) could have no lot or portion in this matter, but were eternally excluded from all hopes of acceptance with God, otherwise than by becoming Proselytes to the Religion of the Jews.

These were the two great things in debate betwixt the Apostle and the Jewish Rabbies; viz. upon what account a sinner might be justified and saved; and who were the persons, whether Jews or Gentiles, or both, to whom the Promises of the New Covenant did belong.

To the first, the Apostle makes this reply, *Gal. 2. 16.* that *a man is not justified by the works of the Law, but by the Faith of Jesus Christ*; which he makes good to them by several Arguments (which I must not now insist upon) and particularly from the example of *Abraham*, in whom they so much boasted; He himself was justified by faith and not by works, *Gal. 3. 6.*

And as to the second, he proves to them,

E

First,

First, That they were not therefore to repute themselves the blessed Seed of *Abraham*, and Heirs of the Promise, because they were naturally descended from him, and so had *Abraham* to their Father, *Rom.* 9. 7. The Seed of *Abraham* it was *multiplex*, not one, but divers, one by *Ishmael*, and another by *Sarah*: Now if they were the Children of the Promise, *quà filii*, as they were the natural Sons of *Abraham*, then *Ishmael* as well as *Isaac*, and *Esau* as well as *Jacob*, should have inherited the Blessing. Yea, but the Promise was not made to Seeds, as of many, but to one Seed only, which he in this second place proves to be only such, whether Jew or Gentile, that should, as *Abraham* did, believe in Jesus Christ, and do the works of *Abraham*. Such, as elsewhere 'tis exprest, *that were Jews inwardly, and whose circumcision was that of the heart, and in the Spirit, and not in the letter, Rom.* 2. 28, 29. Such as were born of the Spirit and not of the Flesh, *Gal.* 4. 29. Such as are not only of *Israel*, but *Israelites* indeed, *Rom.* 9. 6. Such as walked in the steps of the Faith of *Abraham*, *Rom.* 4. 12. These he tells them were truly, and only to be reputed the Children of *Abraham*, *Gal.* 3. 7. and Heirs of the Promise, *Gal.* 3. 29. and the Seed of *Abraham*; in the beginning of the same Verse, and the Seed to whom the promise was made, *ver.* 19. of the same Chapter:

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Chapter : and therefore Children of the promise, *Gal. 4. 28.* Yea though they were Gentiles, and of the most vile and despicable amongst the Gentiles, *Scythians* and Barbarians, yet upon believing they were to be owned for the Children, and of the blessed Seed of *Abraham, Gal. 3. 26.* for there is no difference saith the Apostle to the *Romans, chap. 2. 22.* and *10. 12.* And if no difference, no distinction, and so still but *ἡ κοίνα*, one Seed. And consequently all the Blessings and Privileges of the Covenant made with *Abraham* did equally belong to them with the Jews. And 'tis observable how much the Apostle, both here and elsewhere, labours in this argument, *v. 8.* of this Chapter. *The Scripture foreseeing that God would justify the Heathen through Faith, preached before the Gospel to Abraham, saying, In thee shall all Nations be blessed. And ver. 9. So then they which be of Faith, are blessed with faithful Abraham. And ver. 13, 14. Christ hath redeemed us from the curse of the Law, &c. That the blessing of Abraham might come on the Gentiles through Jesus Christ. And Rom. 3. 29, 30. Is he the God of the Jews only? Is he not also of the Gentiles? yes of the Gentiles also, seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through Faith: which he prosecutes more at large, chap. 4. ver. 9, 10, 11, 12, 13. 16, 17.*

Thus you see, how much the Apostle la-

bours, as his great design, to demonstrate to the Jews, that the Gentiles were included in the Promise made to *Abraham*, and were to be blessed in and with him: Yea but upon what account? Why because they also were Children of the promise, *Gal. 4. 28.* and that Seed to whom the Promise was made, *Rom. 4. 13. 16.* But how come they to be of his Seed, being not of the stock of *Israel*? Why, by being of the Faith of *Abraham*, *Rom. 4. 12. 16.* that is by believing in Jesus Christ, *Gal. 3. 26.*

And from hence 'tis clearly to be inferred, that the Jews had no cause either to boast of their being the Children and Seed of *Abraham*, unless with him they did believe: or to exclude the Gentiles from being so, if they did believe; since 'twas not Birth or Nation, but Faith that entitled them to be his Seed. Thus the Argument runs clear, and is convictive: But if by Seed here we understand Christ personal, and not Christ mystical, that is Believers in Christ, his argument is neither proper, nor conclusive, at least not so evident, and suitable to the Apostles main intendment in the words.

2. This sense of the word is most agreeable to that account, which we have here and elsewhere given of this Covenant made with *Abraham*. The great thing promised in this Covenant was the giving of a Messiah, in whom all the Nations of the World should be blessed, *Luke 1. 68, 69, &c.* And that by Faith

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Faith in him, their iniquities should be forgiven, *Rom.* 4. 7, 8. and they justified, *Gal.* 3. 8. and freed from the curse, *ver.* 13. and receive the Spirit, *ver.* 14. and be admitted to the inheritance, *ver.* 18. and have righteousness and life, *ver.* 21. All which is said to be confirmed of God in Christ, *ver.* 17. of the same Chapter. Now all these privileges, which are but so many branches of the Covenant, they are here made expressly not to Christ but to Believers, as the Seed of *Abraham*. Nor can they any way possibly be applicable to Christ himself. For he is the person here promised, and therefore not the person to whom the promise is made. The Father did not Covenant with Christ to give him Christ, (that's a Position so absurd, that the Reason of man can never give entertainment to it) but to give him to Believers, they are without doubt the parties to whom God engageth to give the Messiah. And 'tis as evident also that the several Blessings of the Covenant before mentioned were promised to them, and not to him. For had he any sins to be forgiven? or was he to be freed from the Curse of the Law, who therefore came into the World, that he might bear the Curse for us? or did he stand in need of an inheritance, righteousness, and life? Since therefore the several particulars of this Covenant with *Abraham*, are made over to him, and to his



Seed, and since by his Seed in this place cannot be meant Christ (the blessing therein promised, being not compatible to him, but to Believers) it necessarily follows, that by Christ in the Text we are to understand not Christ personal, but Christ mystical; that is, the whole Body of Believers, both Jew and Gentile, united in one by Faith in Jesus Christ.

3. But thirdly, to name no more, the Apostle himself doth thus interpret his own meaning in the close of this Chapter, *ver. 26, 27, 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus: and ver. 29. it follows, If ye be Christs, then are ye Abrahams Seed, and Heirs according to the Promise.* And what can be spoken more expressly to instruct us, that by the one Seed, he meant both Jew and Gentile, as believing in Jesus Christ? *They are all*, he tells you, *baptized into Christ, they have all put on Christ, they are all one in Christ: They are Christ's, They are all the Seed of Abraham, and they are all joint-heirs of the Promise:* Which we have yet in more direct terms express'd by the same Apostle in his Epistle to the Romans, where he treats of the self same argument, *chap. 9. ver. 7, 8. Neither because they are the Seed of Abraham, are they all children, but in Isaac shall thy seed be called:* that is, (as he expounds

## the New Covenant. 55

expounds himself in the following verse) *They which are the children of the Flesh, these are not the children of God; but the children of the promise (and who are they but Believers?) are counted for the Seed.*

And thus having cleared the Apostles sense and meaning in this place, and shewed how little it speaks in favour of that opinion, that the Covenant was made with Christ; I shall now proceed to make it good by further Argument, that Believers, and not Jesus Christ, are the parties with whom God stipulates in the New Covenant.

And first, From those Names and Titles that are given to Jesus Christ with reference to this Covenant. He's called the *Angel*, or *Messenger*, that brought the glad tydings of it to the World, *Mal. 3. 1.* The Prince, that is the Lord and Founder of it, *Dan. 11. 22.* The *Mediator*, by whom it was procured for and conveyed to us, *Heb. 12. 24.* The *Surety*, that stands bound for the performance of it, *Heb. 2. 22.* And by his death he is said to ratify and confirm it, *Dan. 9. 27.* Upon which account it is by the Evangelist called the New Testament in his blood, *Luke 22. 20.* Now that all these are spoken of Jesus Christ with relation to the Covenant of Grace, is so abundantly evident, that there shall need no other proof of it, than meerly to view the several places, whence they are cited. But

are these consistent with his being a party in this Covenant? What? Did he as Prince frame and found this Covenant for himself? Or was he Messenger, and Mediator, and Surety to himself? Or did he dye to confirm it to himself? And if not to himself, to whom then, but to Believers? Was it not for them that he founded this New Covenant? And to them that he brought the glad tydings of it? And for them that he mediates? And for them that he dyed, that they might be confirmed, and assured in the truth of it? 'Tis they then, and not Jesus Christ, with whom this Covenant is made.

Yea, but is not he expressly by the Prophet called our Covenant? *Isaiab* 42. 6. It's true, and so is Circumcision, *Acts* 7. 8. *Gen.* 17. 13. And so are the Saints themselves, *Dan.* 11. 28. 30. 32. But who sees not, that these must of necessity be taken in a figurative and not a proper sense; An usual way of speaking to give the name of the adjunct to its proper subject, and of the thing signified to its sign, and of the Effect to its Cause and Author. And thus 'tis here, the Saints they are called the Covenant, as they are the proper Subjects of it, *Isa.* 55. 3. And Circumcision as it is the Sign and Seal of it, *Rom.* 4. 11. And Jesus Christ, as he is the Mediator and Founder of it, *Heb.* 8. 9. But,

2. Where ever we read of the Sanction  
and

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and promulgation of this Covenant, there we shall find, that Believers themselves (and not Christ) are still mentioned, as the Parties with whom God stipulates and agrees. When God covenanted with *Abraham*, who are the Parties there engaged? God and Christ, or God and *Abraham*? See *Gen. 17. ver. 2. I will make my Covenant between me and thee:* and *ver. 4. Behold my Covenant is with thee:* and *ver. 7. I will establish my Covenant between me and thee, and thy seed after thee:* and again, *ver. 10. This is my Covenant which ye shall keep between me and you, and thy seed after thee.* And as God here promisethto bless *Abraham*; so *Abraham* also he declares his acceptance of the terms upon which 'tis propounded, and seals to the Agreement on his part: *ver. 23. of the same Chapter, And Abraham took Ishmael his Son, and all that were born in his House, &c: and circumcised the flesh of their foreskin, in the self same day, as God had said unto him.* And this afterwards God himself gives as a reason, why he would bless his Seed, as he had promised. *Gen. 26. 5. Sojourn in this Land (saith God to Isaac there) and I will be with thee, and bless thee, for unto thee and thy Seed, I will give all these Countries, and I will perform the Oath which I swore unto Abraham thy Father, &c. Why? Because that Abraham obeyed my voice, and kept my charge, my Commandments, my Sta-*  
*tutes,*

*rules, and my Laws.* But what was that charge? &c. Why; not only that he should circumcise *Ishmael*, with the rest of the Males in his Family, but that he should walk before the Lord and be upright, *Gen. 17. 1.*

From all which we learn, (1.) That this transaction betwixt God and *Abraham*, it was not meerly a Testament but a Covenant: (2.) That this Covenant is mutual betwixt God on the one part, and *Abraham* and his Seed on the other: (3.) That as God promiſeth to bleſs *Abraham*, ſo he alſo accepts of the terms, and engageth to keep his Statutes and his Laws, and ſets to his Seal for performance. For ſo the Apoſtle calls Circumciſion, *Rom. 4. 11.*

Again, When this Covenant, with ſome further additions to it, is renewed with the *Iſraelites*, the Seed of *Abraham*, who are there mentioned as the Parties covenanting with God; Is it not the *Iſraelites*, each man for himſelf in his own perſon? It's true, the Apoſtle tells us, that it was *ordained by Angels in the hand of a Mediator*, *Gal. 3. 19.* that is, by the intervention of *Mofes*, who was herein a Type of Jeſus Chriſt, the Mediator of the New Covenant, as the Apoſtle ſtiles him, *Heb. 8. 6.* Yea, but the Covenant for all that; it was made, though by the hands of *Mofes*, yet with the *Iſraelites* themſelves, and not with him, as Mediator in their behalf.

But

## the New Covenant. 59

But let's consult the place it self, since there we shall find the fullest account, I meet with, of the most solemn manner of entring into Covenant with God. First, *Moses* he goes up into the Mount, and there receives the Covenant from the mouth of God himself, *Exod.* 19. 3, 4, 5, 6. The sum of which, as you there read, was this, viz. *That if they would obey the voice of God indeed, and keep his Commandments, that they should then be a peculiar treasure above all people, &c.* This *Moses* upon his return propounds to the People from God, for their consent: *ver. 7. And Moses came, and called for the Elders of the People, and laid before their faces all these words, which the Lord commanded him.* And the people hereupon declare their consent to these proposals, *ver. 8. And all the people answered together, and said, All that the Lord hath spoken we will do:* which *Moses* again reports back to God, in the close of that verse; *And Moses returned the words of the People unto the Lord.*

And then, having made a more particular rehearsal of the Laws and Statutes, which God had commanded them to observe: in the four following Chapters he again propounds them to the people, and they again declare their acceptance of them: *Chap. 24. ver. 3. And Moses came and told the People all the words of the Lord, and all the Judgments. And all the People answered with one voice, and said,*



said, *All the words which the Lord hath said will we do.* And thus the Covenant being mutually both on God's part and on the *Israelites* assented to, he immediately causeth an Altar and twelve Pillars to be erected: An Altar to the Lord, and twelve Pillars, as representative of the twelve Tribes of *Israel* (*ver. 4.*) who having offered Sacrifice thereon, (*ver. 5.*) he takes one half of the blood thereof, and sprinkleth it upon the Altar, to signifie the Peoples sealing their part to God, *ver. 6.* and the other half he sprinkleth upon the People, to signifie Gods sealing on his part to them, *ver. 8.* which is therefore called in the close of that verse, *the Blood of the Covenant*, which God had made with them; that is, the Blood by which the Covenant was mutually ratified and sealed betwixt God and *Israel*: Upon which account *Moses* tells them, that they had avouched the Lord to be their God, and to walk in his ways, and keep his Statutes, &c. And that the Lord had avouched them to be his peculiar People as he had promised, &c. *Deut. 26. 16, 17, 18, 19.* And thus you see in these two famous instances of God's covenanting first with *Abraham*, and then with *Israel*, that not Jesus Christ, but *Abraham* and *Israel* were the Confederates, that became engaged to God for the performance of the terms therein required. And were not they, for the main, under the



## the New Covenant. 61

the same Covenant with Believers in the Gospel? As to *Abraham* the case is evident, read *Gal.* 3. and *Rom.* 4. and then tell me whether he were not under a Covenant of Grace? And as to *Israel*, though there were several Appendices, Types, and Shadows superadded by *Moses*, which are now done away, yet is there any other difference betwixt that, and the Evangelical Dispensation? Are they not essentially, and for substance the same? Had not they the same Christ exhibited in Types and Sacrifices, which we have explicitly revealed in the Gospel? And were not the same spiritual Blessings in him, as pardon of sin, justification, and eternal life, &c. promised to them? And were not the same substantial Duties, as Repentance, and Faith, and Obedience required of them? And was it not therefore the great business of Christ and his Apostles, in their frequent contests with the Jews, to demonstrate the conformity of their Doctrine with the Law of *Moses*, and that they taught nothing but what *Moses* and the Prophets had before revealed to them? For proof of this, let these following places be consulted. *Job.* 5. 45, 46, 47. *Job.* 6. 45. *Job.* 10. 34. *Luke* 4. 17, 18, 19, 20, 21. *Luke* 16. 29. *Luke* 24. 27. and 44. *Luke* 18. 31. and *Luke* 1. 70. *Acts* 3. 18, 19, 21, 22, 23. *Act.* 10. 43. *Acts* 26. 22. *Acts* 24. 14, 15. *Acts* 28. 23. *1 Cor.* 10. 2. *Rom.* 1. 2. and 3. 21. *Eph.* 2. 20.

And

And if *Abraham* and *Israel* were for the main under the same Covenant of Grace with us, 'tis evident that therein Believers themselves were the parties that stood engaged to God, and consequently that the Covenant of Grace is made with them, and not with their Mediator in their behalf. This Argument is so clear and convictive, as that 'tis impossible to avoid the power of it, otherwise than by saying that they were not saved, as we, by a Covenant of Grace, which, as it openly affronts the testimony of Christ and his Apostles, as may be seen in the places before mentioned, and more particularly from what the Apostle *Paul* hath delivered upon this Argument in his Epistles to the *Romans* and *Galatians*; so it necessarily infers this monstrous conclusion, that Old Testament Believers were saved, as never any man yet was, and as 'tis impossible that any since the fall of *Adam* should be; that is, by a Covenant of Works. For there is no *medium* betwixt these two: *If it be not of Works, it must be by Grace*, as the Apostle argues *Rom. 11. 6.*

However, they covenanted with God, each man for himself, and what reason can be given that Jesus Christ should undertake or stand engaged more for us than them? or that we (if saved as they, *Acts 15. 11.*) should not lye under the same actual engagements

## the New Covenant. 63

ments to Faith and Obedience, especially since our duty is more plain, and our knowledge more clear, and our reward more express, and our assistance by the Spirit more influential, and our advantages and obligation to God every way greater and more perswasive?

But to be short, doth not Scripture affirm the self same thing of Gospel Believers? Are not they still exprest as Parties, where-ever we find, either in the Old or New Testament, any mention made of the New Covenant? *Jer.* 31. 31. *Ezek.* 34. 11. 25, &c. *Ezek.* 37. 24, 25, 26, 27. *Isa.* 55. 3. *Isa.* 61. 8, 9. *Heb.* 8. 10, 11, &c. *Heb.* 10. 16. That these Texts speak of the Gospel Covenant is unquestionable, or else we have no such thing revealed in Scripture. But with whom is it there said to be made? with *David* the Prince, and Shepherd, as Christ is there stiled by *Ezekiel*? No, But with the Sheep and Flock, with the House of *David*, and the House of *Israel*, that is, with Believers, who are exprest under those Old Testament Names, of *Israel* and *Jacob*, and Seed of *Abraham*, &c. And whereas some object, that 'tis constantly called in Scripture God's Covenant, and not ours, the reason is obvious, from what hath been already said, viz. That God as absolute Lord and Sovereign, he contrives and frames, and propounds this Covenant to us, and all that

that we have to do, is only to subscribe and seal to it. And therefore not properly our Covenant, but God's, because he made it, and not we: Though this also is to be here observed, that Believers are said not only to enter into Covenant, but also to make Covenant with God, which is given as a constitutive Character of a Saint: *Psal. 50. 5. Gather my Saints together unto me* (saith God there) But who are they? Why, *those that have made a Covenant with me by Sacrifice*: Upon which account 'tis also by the Prophet called their Covenant, *Ezek. 16. 61. Then shalt thou remember thy ways and be ashamed, when thou shalt receive thy Sisters, thine elder, and thine younger, and I will give them unto thee for Daughters, but not by thy Covenant.*

3. As the Covenant is expressly said to be made with Believers, so 'tis frequently spoken of in Scripture, as their proper act to stipulate with God therein, and by their own consent to engage themselves to him. Hence they are said to make Covenant with God, *2 Kings 23. 3.* and to enter into Covenant, *Dent. 29. 10, 11, 12.* and join themselves to the Lord by Covenant, *Jer. 50. 5.* and subscribe with the hand to the Lord, *Isa. 44. 5.* And give themselves to the Lord, *2 Cor. 8. 5.* and to avouch the Lord to be their God, and to walk in his ways, *Dent. 26. 16, 17.* And  
what

## the New Covenant. 65

what can all this signifie less than their actual consent and agreement to the Covenant? But there are yet two expressions more in Scripture, that deserve more particularly to be taken notice of, as speaking more fully to this purpose. The first you have *Psal. 50. 5.* the place before mentioned, *Gather my Saints together unto me, that have made a Covenant with me by Sacrifice.* That have made] so we render it, but according to the original it is, that have cut a Covenant with me: which phrase, upon the like account, is also used by the Prophets. A mode of speech taken (as before was observed) from the usual manner of making and confirming Covenant, which was by cutting and dividing the Beast then offered in Sacrifice, and passing mutually betwixt the parts of it, whereby they did in effect say, Let it be done to me, as to this Sacrifice, if I shall presume to violate this Covenant: to which Christ seems to allude, *Mat. 24. 51.* *The Lord of that Servant shall come in a day, when he looketh not for him, and in an hour that he is not aware of, and shall cut him in sunder, and appoint him his portion with the Hypocrite, &c.* Thus are God and Believers mutually engaged to each other. They make a Covenant by Sacrifice, and therein they interchangeably set to their Seals: as God seals to them, *Eph. 1. 13.* so they also seal to God, *Joh. 3. 33.*

The other place we have Ezek, 20. 37. *And I will cause you to pass under the rod, and I will bring you into the Bond of the Covenant.* See here's a Covenant with a Bond and Obligation annexed to it, and into this Bond every Soul must enter, that covenants with God, and their entrance it must be by passing under the Rod; which is a manifest allusion to what we find commanded in the Levitical Law, as to the manner of tything their Flocks and Herds: *Levit. 27. 32. And concerning the tythe of the Herd or of the Flock, even of whatsoever passeth under the Rod, the tenth shall be holy unto the Lord, &c.* The Jews were a carnal and selfish People, that were ready to put off God with the worst, the halt, the blind, and lame, and to keep the best to themselves, as God complains of them by his Prophet, *Mal. 1. 13, 14.* and therefore God would not leave it to their choice, what should be his, but appoints, that every tenth, as it came in order out of the Fold, and so passed under the Shepherds Rod or Staff, by which he numbred them, as they came out, should be set apart for himself. This whether it were good or bad, God would have it, it must not be changed, *ver. 33.* And thus must every Soul, that becomes holy and consecrated to the Lord, pass into the Bond of the Covenant: They must all come under the Rod, that is, they must come one by one, and every



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every one for himself, engage to be the Lords. And that which renders this place, with that also of the Psalmist, the more considerable, is this, that they are both spoken with reference to Gospel-times, as might, were it needful, be sufficiently evidenced from the context of both those Scriptures. But besides the Testimony of Scripture, even that of Reason it self might be sufficient to evince the necessity of our stipulating with God in the New Covenant, as they did in the Old. For who can possibly imagine, that God should oblige himself to the Creature, and in the interim leave the Creature at liberty, without being engaged to himself? What? God bound by Covenant to pardon our sins, and heal our backslidings, and take us into the relation of Friends, and Children, and make daily Provisions for us? To spread our Table, and fill our Cup, and take the care of and protect us, and after all receive us unto Glory? And yet we not bound to repent of our sins? And believe in him, and love him, and live in obedience to his Laws and Government? Who can entertain such unworthy thoughts of God, that believes him to be infinitely wise and holy? One that hath made all things for himself? *Prov. 16. 4.* and hath also sworn, that every knee shall bow, and every tongue shall confess to the Lord? *Isa. 45. 23.*

4. The Nature and Design of those two

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great Gospel Ordinances, Baptism and the Lords Supper, which Jesus Christ hath instituted in his Church, do necessarily suppose this. That these are Seals, and Seals of the New Covenant, and mutual Seals, appointed not only as Badges of our profession, but Bonds and Obligations by which we formally engage our selves to God, as he to us, are things avowed by all. But who now are the persons here sealing? Christ or Believers? 'Tis they that are baptized, and they that eat the Flesh and drink the Blood of Christ; and consequently they, and not Christ, that are the Parties engaged in this Covenant? For what hath any man to do to seal to any Covenant, wherein he is not a person concerned?

First for Baptism, Do we not therein personally every one for himself, promise to forsake our sins, and deny our selves, and quit our carnal and worldly interests, and renounce the works of the Flesh and of the Devil? Do we not solemnly dedicate, and give up our selves to Father, Son, and Holy Ghost, in whose Names we are baptized? Do we not there professedly own God as our Creator and Father, to love him, and to live in a dutiful and obediential observance of him? And to accept of Jesus Christ as our Mediator and Redeemer, in all his Offices, to submit to his Doctrine, Laws, and Discipline?

And

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And to receive the sacred Spirit as our Guide, to be led and governed by him in all the actions of our lives? This Profession grown persons were ever required to make, upon their first admission into Church-Society. And though for Children this be done by their Sureties, yet 'tis no less obliging, than if it had been done in their own persons: For since Parents have an undoubted Sovereignty over their Children in their minority, they are thereby invested with a right to dispose of them at pleasure, provided it be not to their prejudice. If *Hannah* begs, and obtains a Son from God, she may give him back again to God, and devote him to his use and service. And if a Father settles an Estate upon his Child, he may oblige him to pay such lawful Debts and Annuities as he hath thought meet to charge upon it, and hereby the Child is no less engaged to performance, than if it had been his own act and deed. However, in the first and most pure Ages of the Church, such as were admitted to Baptism in their infancy, when they came to years, and were instructed, by Catechists particularly appointed for that purpose, in the Principles of Christianity, they then were brought into the Publick Congregation, and there in their own persons did own, and ratifie, and take upon themselves what their Sureties had promised in their behalf. Upon which account

Baptism is called by the Apostle the answer of a good Conscience towards God, 1 Pet. 3. 21. In which words the Apostle hath respect to the questions, that were then by the Minister propounded to the party to be baptized, and the answer he gave to them. Dost thou believe the Articles of the Christian Faith? Dost thou renounce the World? &c. Dost thou give up thy self entirely to Jesus Christ, and promise to be faithful to him? These were the Questions usually propounded to the Christian Converts at their Baptism, to all which they were to answer, I do believe, I do renounce, I do promise. And this is that (supposing it to be spoken sincerely, and from the heart) which the Apostle here calls, *the answer of a good conscience*. The true Baptism indeed, that saves us, as he there speaks, and not the putting away the filth of the flesh, by being either immerst in Water, or having that poured upon our Faces.

Again, When we approach to the Table of the Lord, and are there admitted to the sacred Communion of the Body and of the Blood of Jesus Christ, as the Apostle expresseth it, 1 Cor. 10. 16. Do we not then renew our Covenant with God, and solemnly declare that we take him to be our God, and give up our selves also to him to be his People? Do we not engage to love him, and believe in him, and to walk in all ways of holiness

## the New Covenant. 71

holiness and obedience well pleasing in his sight? Do we not then say with *David, Psal.* 119. 94. *Lord I am thine?* His indeed we ever were, as made and redeemed by him, but now we become his by our own actual choice, and solemn dedication of our selves unto him.

How therefore any that are baptized, and admitted to the Lords Supper, should imagine, that they are not parties that stand engaged to God in the New Covenant, I understand not, since thereby they do no less solemnly avouch the Lord to be their God, and to walk in his ways, and to keep his Statutes and Commandments, than *Israel* did at Mount *Horeb*: To me 'tis an argument that these men were yet never duly instructed in the nature and use of these Gospel Institutions. As Christ told the Woman of *Samaritis*, they worshipped they knew not what; so we may say to them, they know not what it is to be baptized, and to partake of the Table of the Lord.

5. Lastly, If Believers are not the parties, but Christ, that stand engaged to God by the New Covenant; how then comes it to pass that they are charged with the commission of any sin? or in any sense punished for it? That Believers, as well as others, may and do become guilty of sin, is evident from express Scripture. For in many things, saith the Apo-

file *James*, we offend all, *Jam.* 3. 2. And he that saith he hath no sin, he lyeth, saith *John*, and the truth is not in him, *1 Joh.* 1. 8. And why else did *Jesus Christ* instruct his Disciples to pray daily for the remission of their sins, (*Matth.* 6. 12.) if they had no sins to be forgiven? Sin then they do, that's unquestionable, yea and upon their sinning they also become liable to temporal punishments, though exempted from those that are eternal. Was not *Jacob* punished for his lying to get the Blessing? And *Aaron* and *Moses* punished for their passion and disbelief, *Numb.* 20. 12. And *David* punished for his Murder and Adultery? And the believing *Corinthians* punished for their undue celebration of the Lords Supper? *1 Cor.* 11. 30. But how come they to be guilty of sin, or punishable for it? For where there is no sin, there no punishment can be due (and consequently it would be injustice in that case to punish) And where there is no Law, there can be no sin, as the Apostle argues; for all sin 'tis *ἀνομία*, the transgression of some Law, as he defines it, *1 Joh.* 3. 4. But what Law is that by which Believers become obliged to Obedience? The Old Covenant, or Law of Works? No. That's long since abrogated, and laid aside by the mediation of *Jesus Christ*, and therefore no more obliging or convictive to such as are in Christ, *Rom.* 6. 13. For ye are not under the Law,

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*Law, but under Grace.* By Grace there the Apostle means the Covenant of Grace, as by Law, the Covenant of Works. And such is the opposition betwixt these two, that he who is under one, cannot be under the other, any more than she that's married can be under the power of another Husband, till the first be dead. As he further argues in the following Chapter, *ver.* 1, 2, 3, 4, 5, 6. The conclusion from all which is this, that being married to Christ, we are freed from the Law. But how then become Believers obliged to duty, or convict of sin? By what Law, since not by the Law of Works? What? By the Law of Grace, the New Covenant? Neither, according to the sentiments of such as say that the Covenant was made with Christ, and not with Believers. For if they be not the parties that stand engaged for service and obedience to it, neither can they be charged with guilt in not obeying it. Suppose that any one should covenant and agree with a third person in my behalf, that if I be put into the possession of such an Office, or Estate, I shall pay such a Rent, or homage, by way of acknowledgment, my consent and stipulation thereto being not required. Who now stands bound, he or I, for the performance of these Conditions? or who shall be charged with breach of Covenant, in case of non-performance? Gratitude indeed and Ingenuity may



may perswade me to use all possible endeavours to perform what my friend in kindness hath promised for me. Yea, but in Law I am not bound thereto, but he only that entered into Bonds for me; and consequently, if I neglect or refuse to pay such Rents, and Acknowledgments, the default shall be charged not upon me but him. He's the only Offender in Law, not I: for where there is no obligation to obedience by Law, there can be no sin or offence against it.

And thus by affirming the New Covenant to be made with Jesus Christ, and not with Believers, they do not only acquit themselves from all sin, and possibility of sinning, which is flatly contrary to the express testimony of Scripture, but they also in effect charge Jesus Christ with their sins, and make him legally guilty of all the violations of the Covenant, which are Consequences of so foul and black a nature, as that no sober mind can entertain a thought of them, or of the Principles whence they spring without abhorrence.

I have been the more large upon this argument, since this opinion, of the Covenants being made with Christ and not with Believers, as it is of dangerous consequence, and evidently destructive to the power of Godliness, so it hath gained much upon the minds of men, partly from the corruption of Mans nature, that readily entertains what ever makes



## the New Covenant. 75

makes for liberty, and promiseth indulgence to the flesh, and gives a dispensation from the more strict observances in Religion: And partly from the Nature of the Doctrine, that tends to take Men off from the trouble of duty, and obedience, and to gratifie them in their desires of ease and pleasure: And partly from the worth and credit of some Seers in *Israel*, that have unwarily preachd and published this to the World, either by inadvertency, taking it up as a traditional Doctrine without due examination, or by mistake, not rightly distinguishing betwixt the Covenant of Redemption (which 'tis evident was made with Christ) and the Covenant of Grace, which is made with Believers.

But if Jesus Christ be the Author, Mediator and Confirmer of this New Covenant, by his death and intercession in the behalf of sinners: And if Believers themselves and not Christ are still mentioned in Scripture, as the party with whom God Covenants, as from the instances of *Abraham*, and *Israel*, and Gospel Saints 'tis evident: And if it be made their act to stipulate with God therein, they enter into Covenant with the Lord, and they join themselves to him by Covenant, and they cut a Covenant with him, and they avouch the Lord to be their God, and they subscribe with the hand to the Lord, and they pass under the Rod, and come into the Bond

Bond of the Covenant, and give themselves to the Lord: And if they be the persons only that seal with God in this Covenant, and that this be the proper use, and design of those two great Gospel Institutions, Baptism and the Lords Supper: And lastly, if they become guilty of sin in their non-performance of the terms of it, and are punishable for their defaults: Then 'tis no more to be doubted, but that Believers, and not Christ, are the sole parties with whom God transacts in the New Covenant, which was the thing to be demonstrated.

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## PROPOS. X.

### *Of the terms of the New Covenant.*

**T**HIS New Covenant made with Believers in Jesus Christ for life and glory, it is not only consistent with, but doth necessarily, as such, imply certain terms and conditions annexed to it, which we are indispensably obliged to accept and perform. The Covenant is made up of Promises and Commands, Privileges and Conditions; the former contain our happiness, the latter our duty, and these two they must not be separated.

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## the New Covenant. 77

What a Condition is, every one, I suppose, understands, that hath but seen any ordinary Lease or Indenture. By that we know there is somewhat demised and granted, as the free and peaceable enjoyment of the Premises, with all Emoluments and Appurtenances belonging to it: And there is also somewhat therein required and enjoined, as the payment of the Rent reserved, and keeping the Premises in repair, &c. which if done and performed accordingly, the Tenant is continued in possession. But if it so happen, that the said Rent be unpaid, or the Premises suffered to go to decay, then the Lease is forfeited, and the party may by Law be ejected. So that a Condition you see is that, which on our part is required, upon the performance of which some good, or emolument, is to be received, and enjoyed by us, but in case of non-performance the whole is lost, either by forfeiting our right, or by having at first no rightful claim to it. And thus we say that Faith and Repentance, &c. are Conditions of the New Covenant. God therein indeed gives and grants pardon of sin, and eternal life to sinners, but with this proviso, that they repent of their sins, and believe in Jesus Christ, &c. which if they do accordingly, the Blessings promised become theirs, and they are continued in the possession of them, but if they fail in the sincere performance of these duties,

duties, their sins shall not be pardoned, nor their souls eternally saved, as is afterwards to be shewn.

This is that which I call the condition of the Covenant. Nor can I see any just reason why any should be offended with the word. For do we not in all contracts call that a condition to the performance of which we are by Covenant obliged upon penalty of forfeiture in case of non-performance? As if you shall pay such a Fee, or Homage to the Court, you shall enjoy such an estate, otherwise you shall lose the possession of it? And in all Agreements those are the conditions, which are the terms upon which the disagreeing parties mutually accord: As *Luke 14. 32.* it's said of the King that was not able to war with him that came against him, that he sent his Embassadors, an desired conditions of Peace: And those in Logick conditional propositions upon which the consequent hath an evident dependance upon its antecedent? As if you forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive you your trespasses, *Math. 6. 14, 15.* If we would judge our selves, we should not be judged of the Lord, *1 Corinth. 11. 31.* If ye keep my Commandments, ye shall abide in my love, *Joh. 15. 10.* If thou seekest for wisdom, as silver, and searchest for her, as for hid treasure,

## the New Covenant. 79

*tures, then shalt thou understand the fear of the Lord and find the knowledge of God, Prov. 2. 4, 5. If ye live after the flesh ye shall die, but if ye through the spirit do mortifie the deeds of the flesh, ye shall live, Rom. 8. 13. If thou dost well, shalt thou not be accepted? Gen. 2. 7. If we confess our sins, he is faithful to forgive, 1 Job. 1. 9. Are not all these conditional propositions? Doth not reason, and common language teach us to speak thus? And who ever yet called them by any other name? I have therefore the rather instanced in these Scriptures, that you might see how confessing our sins, and forgiving others are made conditions of Gods forgiving us: And judging our selves is made the condition of our not being condemned of the Lord: and a diligent seeking after wisdom a condition to our finding of it. And doing well a condition of our acceptance with God; and keeping the Commandments of Christ a condition of our abiding in his love. And mortifying the deeds of the flesh a condition of eternal life.*

*Again, do not all men distinguish the promises (which are but so many several branches of the New Covenant) into absolute, and conditional? And are not all acknowledged to be conditional, excepting such, as promise the first grace? As for instance, that the meek shall inherit the Earth, Math. 5. 5. That if we humble our selves under the mighty hand of God,*

*God, he will exalt us, 1 Pet. 5. 6. That they that take the yoke, and submit to the burden of Christ, shall find rest and ease to their souls, Math. 11. 28, 29. That they that hunger and thirst after righteousness shall be satisfied, Math. 5. 6. &c.* These and many more of the like nature, are commonly said to be conditional promises. And if meekness be acknowledged the condition of inheriting the Earth, and humiliation of being exalted, and taking the yoke of finding rest, and hungering and thirsting of being satisfied, why may not being pure in heart be also termed the condition of seeing God, and obedience the condition of eternal life, when they are all promised in the same way, and upon the like terms?

Besides is it not commonly said that one Grace may be the condition to an other? As sincerity to confidence, *1 Joh. 3. 21.* Humility to spiritual growth and strength, *Jam. 4. 6.* Faith and Hope to rejoicing in God, *&c. 1 Pet. 1.*

And may one Grace be the condition of another, and yet may they not be the conditions of pardon of sin, and eternal life for fear of eclipsing the Glory of free Grace? Why, Is not second grace, notwithstanding its conditionality, as free as the first? And no more of debt than eternal recompenses? Why then may not conditions be allowed of with respect to the latter, as well as granted in the former,



## the New Covenant. 81

former, since both grace and glory are alike the fruit of Christ purchase and donation? And why then should any one be offended at the use of the word, since 'tis proper you see to all compacts and agreements, since all propositions, that have any dependance upon their antecedent, are so termed: since the promises of the Covenant are generally acknowledged to be conditional, and one grace to be the condition of another? But this I have only promised to remove that scandal, which some have taken at the word *condition*; I shall now endeavour to make it good by several demonstrative arguments, that the Covenant of Grace doth necessarily suppose conditions, or which is all one, that the great blessings of the Covenant are promised and propounded to us upon certain terms and conditions in order to our being admitted into the possession of them.

1. And first from the very nature and definition of a Covenant. That Believers in the Gospel are under a Covenant-dispensation, according to the true intent and meaning of that word, hath already been demonstrated, and therefore I shall now take that for granted. But what is that then we call a Covenant in a proper sense? Is it not a mutual Compact, and Agreement betwixt two or more Parties, whereby they do, upon certain terms and conditions therein specified,

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respectively oblige themselves to each other?

'Tis an Agreement, and that supposeth more Parties than one. For though a Man may be said to purpose with himself, yet not properly to Covenant, but to and with another. And therefore when *Job* is said to make a Covenant with his eyes; His eyes there are spoken of as a different party distinct from his Soul, that Covenants with them. And as there must be more parties than one in every Covenant, one giving and granting, and another to receive and make returns of what is granted; so the agreement, and stipulation betwixt them, it must be mutual: for no one properly can be obliged, but by his own consent. And therefore though the creature be indispensably obliged to consent to whatever his Maker shall propound to him, yet he will have our free, and personal consent, and stipulation to the Covenant, that we may be bound by our own act and choice. But besides this that there must be more parties than one, and they mutually engaged to each other, there must also be some terms, and conditions specified concerning which they agree and stipulate: somewhat that is demised, and granted, and somewhat that is to be rendred by way of homage, or acknowledgment: somewhat that is to be received, and somewhat that is to be returned. And this is necessarily implied in the very word agreement.

## the New Covenant. 83

agreement and stipulation: For if two agree together, it must be upon some terms, and certain considerations mutually to be performed. E. g. One promiseth the quiet possession of such an estate upon the payment of such rent; and the other promiseth the payment of such a rent upon his quiet possession of it. And in this mainly lies the difference betwixt a Gift, a Promise, and a Covenant. A deed of gift is when I do freely bestow somewhat upon another without preengaging so to do. A promise is when I engage my self by word to do any act of kindness for another, without requiring any thing by way of engagement on his part. For if there be any condition affixed to my promise, it ceaseth properly to be a promise, and becomes a Covenant, for every conditional promise is implicitly so: But a Covenant is a mutual engagement betwixt both parties, wherein as I promise to do somewhat for him, so he also promiseth to do somewhat that I require of him. So that in every Covenant there is *ratio dati & accepti*, somewhat promised and somewhat required. Somewhat given, and somewhat to be received. Somewhat by way of privilege to be enjoyed, and somewhat by way of duty to be performed. And who ever consults his own thoughts, shall find that this is the most natural and expresse notion of a Covenant,

nant, that constantly represents it self to his mind, when ever he entertains any apprehensions of it. For when you say such a one hath Covenanted and agreed with another, what do you mean by that expression? What? Only that he hath bequeathed him such legacies? or settled upon him such an inheritance? or made him Heir to such an estate: hundreds and thousands by the year? And under his own hand and seal hath confirmed all this to him? This I suppose you would call a donation, or deed of gift, but would you, were there nothing more, call it a Covenant? No, your own thoughts upon the very mention of that word, would immediately suggest this to you, that there was some mutual compact betwixt them, and certain articles and conditions of agreement drawn up, to the performance of which they respectively obliged themselves. And therefore to suppose a Covenant without conditions, is all one, as to suppose a Sun without light, or a Man without reason, which are no better than implicate contradictions. I may as well call that a gift, which is not given, or that a promise where my word is not engaged; as that a Covenant where there's no mutual stipulation, or conditions of agreement. They are things that eye hath not seen, nor ear heard of, nor can it enter into the heart of man to conceive what they are. No,

## the New Covenant. 85

I cannot possibly frame the idea of a Sun in my mind, without light: Nor entertain any formal conceit of a man, without including reason in that conception. No more can I conceive of a Covenant, without conditions; since these are essential to the nature, definition, and common notion of a Covenant.

2. The Gospel, which is little more but a comment upon the New Covenant, doth not only in general declare to us, that there are conditions affixed to it, but in particular acquaints us what they are. And here I shall only instance in these three, faith, repentance, and sincere obedience, as inclusive of all the rest: First for faith, doth not the Gospel expressly tell us, that we must believe, and that this is the great command of God? *1 Job. 3. 16.* I but what if we do believe in the name of Christ, according to his command? What hath God thereupon promised to us? What? Why? that then *we shall not perish but have eternal life, Job. 3. 16.* I, but what if we be defective in this particular, and do not believe? May we not yet hope to be saved by Jesus Christ? No: *He that believeth not, is condemned already, Job. 3. 18. and the wrath of God abideth upon him, ver. 36. and he shall be damned, Mark 16. 16.* Here's one condition you see plain and evident in the New Covenant: I but is not faith then the only condition? And may not that alone serve the

turn without any thing else, to invest us in all the priviledges of the Kingdom? No, there must be also *repentance towards God, as well as faith towards our Lord Jesus Christ, Aēs. 20. 21.* This is no less expressly commanded than the former, *Aēs. 17. 30.* Now God commandeth all men every where to repent: And the very first doctrine that Jesus Christ himself preached, after his most solemn consecration to his Prophetick Office was this of Repentance, *Matth. 3. 13, 14, 15, 16, 17.* compared with *Matth. 4. 17.* *From that time began Jesus to preach and to say; Repent, for the kingdome of heaven is at hand.* And as it is in terms no less than faith, commanded in the Gospel, so you have the same benefits of pardon of sin, and eternal life annexed to it. *Repent, saith Peter to the Jews (Aēs. 3. 19.) and be converted; but to what purpose? Why? that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*

And God is not willing, saith the same Apostle, that any should perish. I but how may they then escape it? How? By repenting and turning to God; and therefore he there adds, but that they should come to repentance, *2 Pet. 3. 9.* And for this reason 'tis called repentance unto life, *Aēs. 11. 18.* And repentance unto Salvation, *2 Cor. 7. 10.* Yea, but what though we fail in the performance of this duty? May not our sins be pardoned, and

## the New Covenant. 87

and our Souls saved upon the account of Christ for all that? No, *except we repent we must perish*, Luke 13. 3, 5. Faith in this case will not save us. Well then, faith and repentance are conditions, that's manifest from what I have now said. I but is there any thing more yet required by the New Covenant, as necessary to eternal life? Yea, we must not only enter in at the strait gate, but we must also walk in the narrow way, if we would enter into life. Nor only be implanted into the true vine, but abide in it, and bring forth fruit to God, *Joh. 15*. Nor only receive Christ Jesus the Lord, but walk in him as we have received him. *Col. 2. 6*. By the former, faith and repentance, we enter in at the strait gate, and by holiness and obedience we hold on in the narrow way. By those we are ingrafted into the true vine, and by this we abide in the vine and become fruitful. By an humble faith we receive Christ Jesus the Lord, Christ in all his offices, and by a sincere obedience we walk in him according to the terms upon which we at first received him. And therefore though our actual obedience and holiness; which are the work of time, be not required to our justification, and initial instatement into life, only our turning to God and hearty acceptance of Christ as Lord and Saviour, to be taught, and governed, and saved by him in his own way; yet is our obe-



dience virtually therein included, as all practical conclusions are in their first principles, and in order to our actual and compleat fruition of eternal life, our actual holiness and obedience is required in the Gospel. The former gives us an initial right, and this *jus appetitudo* a legal fitness. That puts us into possession, as the delivery of the Key to the Tenant upon sealing the Indentures, gives him a legal possession of the House; and this continues us in it, as paying the rent doth the Tenant afterwards: And therefore in order to eternal happiness I know nothing, that is said of faith, or repentance in Scripture, but the same is also said of holiness, and obedience. Are they positively commanded in the Gospel? So is this, *we must deny all ungodliness and worldly lusts, and live godly, righteously, and soberly in this present world*, Tit. 2. 12, 13. *we must be holy in all manner of conversation; even as he that hath called us is holy*, 1 Pet. 1. 15. *we must walk after his Commandments*, 2 Joh. 6. *we must perfect holiness in his fear*, 2 Cor. 7. 1. &c. 'Tis commanded. Again is the promise of eternal life made to them? So to this also: The obedient and holy, and pure in heart, they *shall be blessed*, Mat. 24. 46. *They shall be happy*, Joh. 13. 17. *They shall see God*, Matth. 5. 8. *They shall have right to the Tree of life*, Rev. 22. 14. *They shall have eternal life*, Rom. 2. 7, 8, 9, 10. *And eternal Salva-*

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## the New Covenant. 89

tions, Heb. 5. 9. But what if we be wanting in point of holiness, and obedience? May not the righteousness of Jesus Christ here make supply and be accepted in the room of it, and so Heaven had without it? No, no more than without faith and repentance. For are the unbelieving, and impenitent expressly excluded from having any interest in the eternal blessings of the Covenant, and laid under an immutable sentence of eternal death? So also are the impure, and disobedient. *They shall die*, Rom. 8. 13. *They shall in no case enter into the kingdom of heaven*, Matth. 5. 20. *They shall not see God*, Heb. 12. 14. *They shall be cast into outer darkness*, Matth. 25. 30. *They shall have indignation and wrath, tribulation and anguish*, Rom. 2. 8, 9. *They shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*, 2 Thes. 1. 7, 8, 9.

Now what can possibly be more plain, than that the great blessings of the New Covenant are made over to us upon the conditions of faith and repentance and sincere obedience? It tells us indeed that God will pardon our sins, and own us for his children, and admit us to be heirs of his Kingdom, and be our God. I, but still it is with this proviso, if we do repent: if we do believe, if we do obey the Gospel, and by patient continuance in well doing seek for glory, and honour

honour and immortality: I but except we eat the flesh and drink the blood of Jesus Christ, i.e. believe in him, Joh. 6. 53. And except we repent, Luke 13. 3. And except we be converted and become as little children, Math. 18. 3. And except we be born again of water, and of the Spirit, Joh. 3. 5. And except our righteousness exceed the righteousness of the Scribes and Pharisees, Matth. 5. 20. And except we abide in the vine, Joh. 15. 4. And except we strive lawfully, 2 Tim. 2. 5. we shall not enter into life. And if these be not plain conditions, I would gladly know what then are to be accounted such: or how otherwise they may be exprest. But thirdly,

3. All this is necessarily implied in that short Epitome of the New Covenant so often repeated in Scripture, *I will be your God, and ye shall be my people.* The first part *I will be your God*, contains all the priviledges, and the second, (*ye shall be my people*) all the duties of the Covenant. First, God here promiseth to be our God: What's that? Why? That he will do all that for us, that a God can do, and be all that to us that a God can be to a Creature. He will pardon our sins, and adopt us into his family, and put his holy spirit into us, and dwell with us, and take care of us, so that we shall not need to take any thought, *what we should eat, or what we should drink, or wherewithal we should*

## the New Covenant. 91

*should be clothed.* He will provide for us, and give his Angels charge over, and protect us in all our wayes, and turn all things to our good and never leave us nor forsake us. He will hear our prayers, and supply our wants, and deliver us from our temptations, and subdue our corruptions, and lead, and assist and comfort us by his spirit, and make us heirs of his eternal Kingdom. In a word, he will give us Grace, and Glory, and no good thing will he withhold from us; and after all, he will be more than all this to us, for he himself will be our reward and portion. Thus God promiseth to be our God, yea, but then we must engage to become his people. For those words, *And ye shall be my people*, are not only promissory, but preceptive, and do as well declare what God requires of us, as what he will effect in us, or do for us. Thus have we God himself often commenting upon and expounding this phrase: *If you will walk in my statutes*, saith God to Israel, *and keep my Commandments and do them*, Lev. 26. 3. *Then I will walk among you, and will be your God, and ye shall be my people*, v. 12. *And this thing commanded I them, saying, obey my voice, and I will be your God, and ye shall be my people*, Jer. 7. 23. And chap. 11. 4. *Obey my voice, and do according to all which I command you: So shall ye be my people, and I will be your God.* And  
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*thou hast avouched the Lord this day to be thy God, and to walk in his wayes, and keep his statutes, &c. And the Lord hath avouched thee this day to be his peculiar people, and that thou shouldst keep all his commandments: That thou maist be an holy people to the Lord thy God, as he hath spoken, Deut. 26. 17, 18, 19. And come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and then I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Almighty. 2 Cor. 6. 17, 18. All which is Emphatically exprest by the Prophet Isaiah by subscribing to the Lord, Isa. 44. 5. One shall say, I am the Lord: and another shall call himself by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.*

And therefore it is, that God first promi-  
seth to put his Law, and Fear, and Spirit in-  
to his chosen, and to cause them to walk in  
his wayes, and observe his Statutes, that so  
they may become his people, *Je. 24. 7. Ezek.*  
*11. 20. & 36. 26, 27, 28. & 37. 23, 27.*  
*Jer. 32. 38. &c.* That's the method in which  
God makes them his.

Now whoever is taken into Covenant  
with God, he seals to both these parts, that  
is, to take God to be his God, his portion  
and happiness, and also to list himself in the  
number of his people: but what's that, you  
will

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will say? Why? 'Tis as you have heard, to cleave to him, to obey his voice, to walk in his wayes, to keep his judgments, to observe his statutes, to serve him with a pure heart, to touch no unclean thing. In a word, to carry and demean themselves in all things as those that are in a state of subjection unto God, and have subscribed with the hand to him, and avouched him to be their God, to love and serve him with all their hearts, and with all their strength, and with all their thoughts. This is indeed to be the people of God, according to the true intent and meaning of the Covenant, as before explained.

Nor is it possible for any whose notions of God are not monstrously degenerate and enormous, so much as to imagine, that an infinitely wise, and righteous God, should ever engage himself to any people to be their God, unless they also were made willing to be his people, to love him, and live in a due acknowledgment, and observance of him: Nor is it to be supposed, that any reasonable, and ingenuous Creature, that understands himself, and the reason of his own actions should ever intend otherwise in his Covenanting with God. What? take God only to serve our selves of him, and yet not to serve him? What? That we may be pardoned, and protected, and delivered from eternal miseries, and yet not give up our selves  
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to him, to be ruled and governed by him? What? only to throwd our selves under his wings, and be fed at his table, and enjoy all the priviledges of his adopted ones, his paternal love and care, and blessing, and yet continue prodigal Sons of *Belial*, and children of disobedience, and pay nothing of that love and reverence and obedience that is due to him as a Father? Is this your language or meaning when you take hold of his Covenant, and say, Lord be my God? Will not common ingenuity then teach you to take up the Psalmists words, and say: And Lord I am thine, I am thy servant. All relations we say are mutual, and so are also the respective duties appropriate to them. And therefore whoever puts himself into any relation, he doth by that very act, at least implicitly, bind himself to the performance of all the duties of that relation: He that sincerely owns any man to be his Father, or Master, doth thereby oblige himself to all the duties of a Son, and Servant.

4. I might add, that since the priviledges and immunities of this Covenant are not equally, and alike imparted unto all, 'tis necessary, that some conditions should be affixed to it, as marks, and evidences, whereby those to whom they do belong, might be assured of their legal interest in, and title to them, and all others excluded, that wilfully

reject



## the New Covenant. 95

reject the tender of them, and unworthily prefer their carnal delights, and pleasures, and worldly interests before them. If the question be asked, why have not all an equal share in, or rightful claim to pardon and life? The only answer must be, the one sincerely perform the conditions upon which they are promised, *i. e.* they repent and believe, &c. but the others continue in their impenitence and unbelief; But of this I shall have an occasion to speak more fully in the following proposition.

5. The everlasting benefits of the New Covenant are either promised conditionally, or else absolutely and without conditions. If absolute, then may all equally lay claim to the promises of pardon, and life, and alike partake of all the blessings of the Covenant. Then *Esau* as well as *Jacob*, and *Judas* as well as *Peter*, and *Pilate* that condemned Christ, as well as those that became his Disciples and suffered for him, might hope to be justified and made Heirs of the Kingdom. For what should hinder, or exclude them? What? you will say their impenitency, and unbelief. I but if the Covenant be absolute, and there be no such condition, or proviso added to it; how can their not repenting, and believing in Jesus Christ be legally pleaded against them? or become any bar to their Salvation? 'Tis absolutely promised without reserve



reserve that they shall be saved, and God is obliged by his own faithfulness to make good his promise to them. And if so, what becomes of his threatnings, and comminations against the impenitent, and unbelieving world? And where is the truth of Christs doctrine, that strait is the gate, and narrow the way that leads to life? The entrance into Heaven is then wider, than the gates of Hell, and many there be that enter in thereat. Publicans and Harlots, Scribes and Pharisees, and Hypocrites and Infidels, as well as Saints and Believers: None are excluded.

Suppose a King to set forth a Proclamation, wherein he positively declares that all such as have rebelled against him, or such a number of them, as he therein mentions by name, shall be pardoned, and accepted to favour, and accordingly that he doth hereby fully pardon, and accept them; can any thing possibly in this case debar them from reaping the full benefit of this Proclamation? No, but if the proposals of his Grace and Favour be conditional, and therefore only to such, as shall lay down their Arms, and come in and humble themselves, and engage to own him as their Sovereign, and to submit to his Laws, and Government, otherwise to be proceeded against as Rebels and Traitors against his person and Sovereignty; Here as whilst the door is held open to all that shall submit

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submit themselves, and return to their Allegiance, so 'tis by the other hand, shut against all obstinate, and resolved offenders. They have no plea, or claim to any benefit by his Proclamation of grace, and acceptance. Why? Because they submitted not to the terms upon which it was propounded. But will any one say that God hath made any such Declaration of Grace to Sinners as that all, or any particular number of them shall be pardoned and admitted into his favour, and received into eternal Glory, though they never repent, or believe in Christ, but obstinately continue in their infidelity, and acts of hostility against him? If so, to what purpose hath God appointed an Hell or day of judgment?

For if the impenitent and unbelieving and disobedient, have an absolute promise to be saved, there is none then can be damned. *Balaam* might then have spared his prayer, *Numb. 23. 10. Let me die the death of the righteous, and let my latter end be like his,* since as dies the righteous, so dies the wicked, in sure and certain hopes of a resurrection unto eternal life. The Covenant then you see 'tis not absolute: 'tis not to all alike without exception: 'tis not to the obstinate, and resolved sinner, that continues in his impenitency and unbelief. And if it be not absolute, it necessarily follows that 'tis conditional: for

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the opposition betwixt these two terms, is contradictory, and so cannot admit of any *medium*. That which hath no conditions, is absolute, that therefore which is not absolute must have conditions.

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### PROPOS. XI.

*Of our necessary obligation to perform the conditions of the Covenant.*

**A**S the Covenant of Grace is made with conditions, so these conditions, they must actually be accepted and performed by us, before we can be admitted to any actual interest in, or have any lawful claim to the blessings of it. The Covenant, as before was said, is made up of privileges and duties. Those are promised, and these commanded. Now the duties commanded, must first be performed, before the privileges promised can be enjoyed, since the promise is only made to the performance of them. Plainly thus, We are not, first pardoned, and then repent; first justified, and then believe; first glorified and then made holy: But we must first repent and believe before we can be pardoned, and make good the sincerity of our resolutions in both (so far as we have opportunity)

portunity) by obedience, before we enter into life. Which is no more, than what is commonly said by Divines, *viz.* That faith goes before justification; and holiness before happiness. This is the unvariable order in which the benefits of this Covenant are to be dispensed, and in which they are only to be expected by us.

I do not say, that these duties, or conditions are to be performed by us in our own natural strength, but yet they must be performed by us, in our own persons. The work is properly ours, but the strength to do it, is from the Lord. He by his spirit inables us to repent, and believe and obey the Gospel. I but still so, that it is our act: we are the persons that must actually repent, and believe, and obey, or else we cannot receive the remission of our sins, and an inheritance amongst them that are sanctified.

And shall I need to say much for the proof of this which is so manifest, partly from what I have already said, and partly from the evidence of reason it self? For first,

1. Hath not God positively, and in plain terms commanded us to repent, and believe and be holy? And that in order to our being happy. And hath he not finally excluded from life and happiness, all such that are impenitent, unbelieving and impure? Can there be any doubt concerning this, to him that reads the

Gospel, and believes it to be of Divine authority? And is he not, do you think, serious in all this? What, shall the unchangeable God, that cannot lie, be deemed like degenerate Man, to speak one thing, and mean another? Or is he serious only in his promises, and not so also in his commands, and threatnings? Why? Are not both equally founded upon the same immutable nature, and veracity of God? And if you can perswade your selves to hope, that God will revoke his threatnings, and commands; Why should you not also doubt, whether he will make good his promises? We have no other foundation, whereon to build our faith, and hopes, but the declared will of God, and if that be changeable, our faith's no better than opinion, and our hopes, presumption. We can then neither be sure, that the wicked shall be turned into Hell, nor yet that the righteous shall be saved. If this then be the fixed and unchangeable order, and method of Salvation by the Covenant of Grace, that either we must repent, or perish, return, or die, believe, or be damned, be holy, or not see God, be obedient, or suffer the vengeance of eternal fire, as hath been shewn; how can we hope to be saved otherways than in repenting, and turning, and believing, and obeying of the Gospel? Otherways than in the actual performance of these duties?

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2. Have we not more than once by our own voluntary act solemnly engaged our selves to the actual performance of all these conditions? When we were baptized; when we after this approached to the Lords Table, when we have at any time professedly humbled our Souls before the Lord, in any solemn ordinance; yea when we first entertained the tenders of Grace and Salvation, did we not then promise and engage to amend our evil wayes, and doings, and turn to God, and believe in Jesus Christ, and receive him in all his offices, and keep his Commands, and walk in all holiness, and obedience well pleasing in his sight? Now either we were serious, and in good earnest, or not, when we thus engaged. If serious, 'tis morally impossible, that we should indulge our selves in the wilfull neglect of these duties, since an intentional, and approved violation of our promise is inconsistent with sincerity: And therefore the conscience of our own obligation will necessarily put us upon all possible endeavours to act conformable to our own engagements. And since the thing, to which we obliged our selves, was not merely the profession, and acknowledgment, but actual performance of these duties, we shall accordingly study to perform them.

But if we say, we were not serious in these solemn engagements, we then plainly confess,



that our design therein was only to play the Hypocrites with God, and to impose upon his omniscieny. But is it possible, that any reasonable creature should ever become so prodigious a Monster? Or that ever it should enter into the heart of Man to imagine, that the all wise, and holy God: He that requires truth in the inward parts, *Psal.* 51. 6. He that hath curst the deceiver, *Mal.* 1. 14. He that hath denounced so many woes against the Hypocrite, *Matth.* 23. and hath sentenced them to the lowest place in Hell, *Matth.* 24. 51. That he I say should bind himself by Covenant to such Miscreants, to pardon them and bless them, and admit them to the best and choicest priviledges of his Kingdom? What? such as design to mock God, and play the Hypocrite with him, and to be treacherous and unfaithful to him? *Be not deceived*, saith the Apostle, *God is not mocked*, *Gal.* 6. 7.

Besides, if our stipulating with God in the Covenant, or as the Prophet expresseth it, our subscribing with the hand to the Lord, be necessary (as hath been demonstrated) in order to our receiving the blessings of it, then our actual performance of what we stipulated, and subscribed to, must needs be much more necessary, since our solemn engagement to the Covenant is required not meerly for it self but only as a means to this end, that is, to  
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## the New Covenant. 103

bind us to a more punctual performance of the conditions of it.

3. How else shall we distinguish betwixt the righteous, and the wicked; the Heirs of Glory, and the Sons of perdition? They may all be baptized. They may all subscribe with the hand to the Lord. They may all eat, and drink at his table. They may all be professors in Religion, and *make a fair shew in the flesh*, as the Apostle speaks, *Gal. 6. 12*. These things are common to both, and therefore can be no mark of distinction betwixt them. No, but herein lies the difference. The one break off their sins by repentance, and turn to God: the other not. The one come to the foot of Christ, take his yoke, and bear his burden, and sincerely believe in him: the others not. The one keep his Commandments, and obey from the heart his Laws, and Doctrine: the others not. The one love the Lord with all their Souls and thoughts and strength: the others have not the same love of the Father in them; but love the world and the things of the world, as *John* speaks, *1 John 2. 15*. In a word, the one perform the Oath of the Lord, and act conformably to their Covenant engagements, but the other they draw back and are unfaithful. Like the Pharisees, they say, and do not: But the others they say and do. And thus they are mutually described and distinguished by the Apostle, *1 Joh. 3.*

7, 10. *Little children, let no man deceive you; he that doeth righteousness, is righteous, even as he is righteous: ver. 7. But whosoever doeth not righteousness, is not of God, ver. 10.* And herein he tells us, the Children of God are manifest, and the Children of the Devil. Herein they are differenced, and hereby they manifestly may be distinguished. And the same Character and mark of distinction we have from Jesus Christ himself, *Job. 8. 31. & 15. 8.*

But if the actual performance of these conditions be not unchangeably necessary, all distinction betwixt good and bad, Holy and Profane is taken away, and we cannot say of any, however visibly different in their lives and conversations, this Man is wicked, or that Man is righteous, since one is not this in observing, nor the other that in neglecting the observance of them, if not necessary to be observed; and so we have no Standard left whereby to judge of either. The obedient and disobedient are alike, if obedience and disobedience be the same.

For whatever elective love God may have for any particular person, more than for others amongst the degenerate Sons of Men, yet since that is only an immanent act in God, and that, which had an existence from all eternity, before we had any thing, and wholly lies hid in the secret counsel of Gods will,

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will, and so absolutely unknown to us, that cannot possibly either make any change of our state, or become any foundation for any real and forensick distinction betwixt Man and Man. 'Tis not that, which makes this Man a *Judas*, and that Man a *Paul*. The one actually wicked, and the other personally righteous. And therefore whoever God predestinates, saith the Apostle, them also he calls, before they are either justified or glorified, *Rom.* 8. 30. He makes them to pass under the rod, and brings them into the bond of the Covenant, and pours clean water upon them, and puts his Spirit into them, and writes his Laws in their hearts, and causeth them to walk in his ways, and keep his Judgments, before he will own them to be his people, and dignify them with the name of Saints, and Children, and righteous ones, *Ezek.* 36. 25, 26, 27, 28. *Jer.* 31. 33. *1 Cor.* 1. 2. Take *Paul* for an instance. He was you know *a chosen vessel to the Lord*, *Acts* 9. 15. Separated (in Gods predeterminate counsel) from his Mothers womb, *Gal.* 1. 15. Yea, but was he therefore immediately justified, and sanctified, and adopted, and owned for a Saint, a Child of God from his Mothers womb? No, for all that, he will tell you, that he was for some years a Pharisee, an injurious person, a Persecutor, a Blasphemer, *1 Tim.* 1. 13. And as he speaks of

of the *Ephesians*, that he was dead in sins and trespasses, a Child of disobedience and of wrath, without Christ, having no hope, and without God in the World. *Eph.* 2. 1, 2, 3, & 12. To this effect he speaks expressly of himself, *Tit.* 3. 3. And may we not now truly say of *Paul* (however elected) that he was a wicked Man, during his continuance in this state? And consequently, that he was not righteous; since 'tis impossible for the same person to be righteous and wicked, dead and alive at the same time. But how then came *Paul* to be amongst Gods Jewels, his holy ones? How? God humbles him at the foot of Christ, *Acts* 9. 5, 6, &c. and calls him by his Grace, *Gal.* 1. 15. and makes him obedient to his call, *Acts* 26. 19. and regenerates him by his Spirit, *Tit.* 3. 3, 4, 5. and causeth him to believe, and obey the Gospel, *Acts* 24. 14, 15, 16. and to live intirely to Jesus Christ, *Philip.* 1. 21. Thus *Paul* obtaineth Mercy as he tells you, *1 Tim.* 1. 16. and is listed into the number of the Saints, his name now is changed, *Acts* 13. 9. 'Tis no more *Saul*, but *Paul*, no more a Persecutor, but an Apostle of Jesus Christ: and now he is justified, *Gal.* 2. 16. and now he receives a Crown of righteousness, *2 Tim.* 4. 8. And thus you see what it is, that denominates a man righteous, or wicked, and what is the only note of distinction betwixt an Heir of wrath,

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wrath, and a Child of God, not baptism or profession, or being in the visible Church, or the elective love of God, but doing righteousness, as *John* speaks, which is nothing else, but the actual performance of the Conditions of the New Covenant, of which I am treating.

4. Why else hath God sent his holy Spirit into the World? Is it not plainly for this end, that he may help our infirmities, *Rom.* 8. 26. and that he may assist us in the actual performance of those duties, which are by the New Covenant required of us? That we may look upon him whom we have pierced by our sins, and mourn, *Zech.* 12. 10. that we may believe in Jesus Christ, *2 Cor.* 4. 13. that we may mortify the deeds of the flesh, *Rom.* 8. 13. that our hearts may be purified in obeying the truth, *1 Pet.* 1. 22. And that we may walk in the wayes and keep the Judgments of God, *Ezek.* 36. 27. All this is said to be by the assistance of the Divine Spirit. And therefore it is, that the ministration of the Spirit is still necessary in order to our Salvation, notwithstanding that Jesus Christ hath fully discharged the office and perfected the work of a Redeemer and Mediator for us: *Joh.* 16. 7. *Nevertheless, I tell you the truth; It is expedient for you, that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you.*

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The Spirit here is expressly promised to be sent in the room of Christ to supply his place and office, when he should leave the World, as that which should be of more advantage to them than still to enjoy Christs personal presence here on Earth: *Nevertheless I tell you the truth, it is expedient for you that I go away.* But why expedient? For then the Spirit shall come. But when he is come, what shall he do? Why? *He shall convince the world of sin, of righteousness and of judgment,* ver. 8. I, but it Jesus Christ hath so done all, as that we have nothing at all to do, and that his imputed righteousness alone be sufficient to save us, without our personal, and obediencial righteousness, to what purpose is the administration of the Spirit? His work, and office is wholly superseded. For what needs a Spirit of mourning to be poured down upon us, if so be the Covenant of Grace require us not personally to repent? Or a Spirit of Faith (as the Apostle calls it, 2 Cor. 4. 13.) if we are not bound to believe? Or a Spirit of holiness, if it oblige us not to be actually holy? Or a spirit of obedience, if we may be saved without obeying? If then our having of the Spirit, and being led, or acted by him, be indispensably necessary in order to our Salvation, so also is our repenting, and believing in Christ, and loving God, and doing of his will, and cleansing our selves from

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all filthiness of flesh and spirit, and perfecting holiness in the fear of God, and purifying our selves, as he is pure; since the effecting this in us, is the great errand for which he came into the World, and the main office he hath undertaken, during the time of Christ Mediator Kingdom.

The truth is, we can no more be saved without the ministration of the spirit, than we can without the Mediation of Jesus Christ. This argument runs clear in Scripture, *He that hath not Christ, hath not life*, 1 *Joh.* 5. 12. But he that hath not the spirit, hath not Christ, *Rom.* 8. 9. And he that is not holy and obedient, hath not the spirit, *Jude ver.* 19. For where ever the Spirit is, he regenerates and sanctifies the whole lump, Body, Soul and Spirit as the Apostle speaks, 1 *Thess.* 5. 22. and so becomes in that Soula Spirit of Faith, Holiness, and obedience.

5. How otherwise shall Believers attain to any evidence, or assurance of their Salvation? Or come to know that they more than others are in a state of friendship with God, and made Heirs of the promise, and vessels of mercy, when so great a part of the World are Heirs of wrath, and Sons of perdition? That they may be thus assured, since some undoubtedly have been so, and that they all ought to labour for this assurance, since God in Scripture hath expressly commanded



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manded it, I here take for granted. But how is it possible, that this assurance should be raised in them, any other way than by their certain knowledge, that they have through Grace, been enabled to discharge those duties of the Covenant to which these blessings and priviledges are therein promised? As how shall any man know that he is secured in the quiet possession of the Lands he holds by lease, but by knowing that he hath truly performed Covenants, and discharged the Conditions of his Indentures, by which his title to, and possession of them were made over, and secured to him? This I am sure is the only foundation that Scripture lays whereon to build our evidence, 1 *Joh.* 2. 3, & 5. 1 *Joh.* 3. 18, 19, 20, & 24. & 1 *Joh.* 5. 18, 19. Hereby, saith the Apostle, we know, and hereby we assure our selves, Of what? That we are in God, and that he loves us: But how? Why? If we love him, and keep his Commandments. And if we do these things, saith Peter, we shall never fall, 2 *Pet.* 1. 10.

And doth not the very nature of the thing it self no less demonstrate this? For what is assurance? Is it not a reflect act of the Soul upon it self, and actions, whereby it comes to know that its state and actions are, and have been such, as God by the Law of the New Creature doth require and will accept? It knows (by the assistance of the Divine Spi-  
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## the New Covenant. 111

rit) that it hath sincerely repented, and that it doth believe, and is regenerate, and born of God, and made obedient to the heavenly call, &c. And that consequently all the blessings promised to such a state, as pardon of sin, and acceptance with God, and eternal life, do now undoubtedly belong to him, as his reward, and portion. This is properly assurance, and not an unwarrantable persuasion, that we are elected, or that Jesus Christ died for us and rose again for our justification in particular, or that God loves us, we know not why, &c. For then the strongest presumption would be the best assurance.

'Tis therefore impossible, that any Soul should be truly, and with safety assured of its being saved, unless it first be assured of its own sincerity in having acted according to the tenor of the Covenant: Man may presume indeed, and please themselves with pleasant dreams, and delusions, and fondly persuade themselves like drunken, or distracted men, that they are Kings, and Priests to God, and Heirs to a Crown of Glory, and shall sit upon Thrones in Heaven with the Lamb, and reign with him for ever: They may thus fancy indeed, but whatever they pretend, they can never be thus assured, till the truth of their repentance, and faith, and holiness be first assured to them.

The great business therefore of the Spirit  
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in sealing, and witnessing, is to evidence and confirm the truth, and reality of these Graces to the Soul, and to raise it to a comfortable perswasion of its own sincerity. For this is that, which modest and humble souls do usually most question, and concerning which they are not easily satisfied, partly by reason of temptation, and partly from a sense of their own daily failings, and infirmities, and partly also from the great importance of the thing it self, their eternal woe, or happiness depends upon it. That they who sincerely repent, and believe, and are sanctified, shall infallibly be saved, that is not the thing they doubt of. No, this they will acknowledge they do believe: I but their great doubt lies here, whether their repentance, and faith, &c. be true and sincere. 'Tis their own sincerity, and not Gods faithfulness, that they commonly call in question. And here now properly comes in the witness of the Spirit. They are Saints, and Sons, but they cannot discern their Fathers image upon their Souls: they have Faith, and Repentance, &c. they have Grace, but they do not see it. As a man that may have good Evidences for his Lands, yet by reason of some weakness, or distemper in his eyes, he may not at present be able to read them. The spirit therefore he comes, and blows off the dust, if I may so express it, and draws the lines more clear, he enables them  
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more powerfully to mortifie those sins, that weakned their evidences, and stirs up those languishing sparks, that are in them, and makes them more quick and burning, and so more visible; or as the expression is in the *Canticles*, he blows upon the Garden, and makes the Spices thereof to flow out, and their sweet Odors to be more fragrant and diffusive: He invigorates their Graces, and causeth them to act with more sensible life, and strength, and after all he shines upon his own Graces, and strengtheneth their vivive and discerning faculties, and so enables them to see the truth, and reality of those Graces, which before they doubted of. And thus by witnessing together with our spirits (*Rom.* 8. 16.) He raiseth the Soul to a comfortable assurance of its being in a safe, and happy state. As when a Man is under any apprehensions, that his Estate is forfeited for breach of Covenants, and that thereupon he may be liable to arrests, and actions if upon reading his indentures, and viewing his acquittances he conceives that the rent hath been paid, and the rest of the conditions have been kept, his fears are in a great measure allaid, but if the owner himself now come, and point him to that particular acquittance, which was before over-laid, and acknowledge that 'tis his own hand-writing and that he hath faithfully discharged the several conditions

of his Lease, the Man is now fully satisfied, and sufficiently assured, that he may still have, and hold his Lands without any let, or molestation. This is, as I apprehend, the true Scriptural notion of the spirits sealing, which you plainly see, presupposeth our repenting, and believing, &c. according to the tenor of the Gospel Covenant. For can you imagine that the Spirit seals to a blank? Or witnesseth to a lie? What, teach us to cry *Abba* Father, before we are born of God? Or perswade us we are justified; when we are in a state of unbelief, and the wrath of God abides upon us? Or assure us, we are Heirs of the promise, when we are strangers to the Covenant? Or that our estate is safe, when a curse, and death, and hell, are denounced against us? Is this the Spirits witness do you think, or way of sealing? No, he first works Grace upon the heart, and then gives testimony to his own work. He sanctifies first and then he seals to the day of Redemption *Eph. 1. 13.*

6. The personal performance of the Conditions of the New Covenant is therefore necessary, because the promise of pardon, and acceptance, and eternal life is only made to our personal performance of them. This I have often hinted before, and presupposed as a foundation to several of the preceeding arguments, but now it may be necessary to enlarge a little farther upon it, to make it more clear

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clear and evident. This is certain, that whoever receives an estate by grant, or Covenant from another, he can have right to nothing more, than what is therein by name expressed, nor upon any other terms, than those therein specified. Nor any longer maintain his claim to it, than those Conditions are done, and performed by him. So that if either he did not consent to, and accept of the terms, or not duely perform them, when accepted, he is no more *de jure* to be deemed the lawful possessor of it. The case is thus here betwixt God, and Man: God makes a grant of pardon, and acceptance, and eternal life to sinners. This grant is by Covenant: This Covenant is with certain terms, and conditions, and these conditions, they must be accepted, and performed, or else no right to any of the priviledges of this Covenant is conferred upon us. For since we have here no right (as was said) but what is given us, and since that right is expressly affixed to the personal performance of the conditions of the Covenant, therein mentioned, where there is no such performance, there can be no right. That this right is thus affixed to the personal performance of the Conditions of the Covenant is evident, for we have no right, but by promise, 1 *Job.* 2. 25. *This is the promise that he hath promised us, even eternal life.* And therefore Believers are by the Author to



the Hebrews called *the heirs of promise*, Heb. 6. 17. 11. 9. The promise then only gives us right to life, yea but the promise is only made to the personal performance of these duties, Acts 3. 19. *Repent ye, and be converted, that your sins may be blotted out, when the days of refreshing shall come from the presence of the Lord.* Prov. 28. 13. *Who so confesseth, and forsaketh his sin shall find mercy.* Rom. 10. 9, 10. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.* Rom. 8. 13. *If ye through the spirit mortify the deeds of the flesh ye shall live.* Joh. 13. 17. *If ye know these things, happy are ye, if ye do them.* And Matthe 7. 21. *not every one that saith unto me Lord, Lord shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven.*

From all these Scriptures it evidently appears that the promise of mercy, and pardon and life and blessedness (the great benefits of the Covenant) they are expressly made to the actual, and personal performance of repentance, and faith, and sincere obedience, which are the main duties and conditions of the same Covenant. 'Tis our personal performance therefore of the conditions of the Covenant,



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venant, that gives us a formal, and personal right to the blessings of it, and our non-performance only by which our right is forfeited. 'Tis that which gives us right, *Rev. 22. 14. Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the City.* Blessed are they; who? They that have eat, and drunk in his presence, and wrought miracles in his name? No, but they that do his will; but why blessed? Because, they have right, (not only the favour, and privilege) but right to the tree of life: But what gave them this right? Their subscribing, and sealing, and promising obedience to Jesus Christ? No, but their performing Covenants; their keeping of his Commandments. Therefore blessed are they, that they may have right. And this right since 'tis founded in Grace, and not in merit, it may be humbly pleaded by Believers, when their right to the promise is called in question, or any accusations from the old Law brought in against them. Through Grace they have been inabled to believe, and repent, &c. And therefore they are freed from the curse and from condemnation. And therefore the promise of pardon, and life is theirs. But because few are so well satisfied concerning their own sincerity as to be thereby enabled to make this Plea, therefore the promises that are more absolute, in

this case are to be pleaded by them. For as some promises are made to Grace, the conditions of which, being performed, are the foundation of our assurance: So there are other promises of Grace, which are the immediate foundation of our encouragement to Faith and Prayer. However, the doubting Souls cannot alway plead their right, because they question their own performances; yet the sincere performance of the condition, for all that, gives an undoubted right, and laies a good foundation for a legal plea, and by such as are satisfied concerning their own sincerity may be pleaded against accusations from the Law and Justice, without either asserting merit, or retrenching the free Grace of God. Since this right (as was said) ariseth from the gracious will and favour of God, and not from our own desert, or the intrinsic value of the duties we perform. As suppose one to found a School, or Hospital, and to endow it with rich revenews, and priviledges, but with this condition, that they upon whom 'tis settled, shall once, or twice every year pay by way of acknowledgment, some few pence or half pence to one of his own name, that the memory of his name might be preserved, and they constantly be made to acknowledge from whom they received so liberal a donation. In this case, as his making this the condition upon which they

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they hold it, shall not render it to be no act of Charity, or blot out his name from amongst their Benefactors: So neither shall their pleading, that this acknowledgment, if called in question, hath accordingly been made, and the conditions of the grant been constantly performed; the pleading this I say, shall not be deemed either any deduction from the freeness of the gift, or a pleading of your own desert, only an humble asserting of their own right which was by grant conferred upon them.

But as our actual performance of the conditions of the Covenant gives us an undoubted right (because founded upon the faithfulness of God) to all the priviledges of the Covenant, so consequently, on the contrary the non-performance of them must needs null our right, and cast us out of possession, and actually expose us, and make us liable to all that wrath, and vengeance, to all those woes, and penalties that either this, or the Old Covenant hath denounced. For since it is attended with double guilt, it shall also be rewarded with double punishment, *Heb. 10. 29.* Nor will it be sufficient in this case to plead, that we have subscribed, and sealed, and promised performance to the Gospel Covenant; no, all this, if it be not actually kept, will serve for no other purpose, but to witness our own unfaithfulness, and to condemn

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denn us for being false to our own engagements. You know what answer Christ returned to such as made the like plea, *Matth. 7. 23. Depart from me ye workers of iniquity, I know you not.*

But lastly to sum up all. One of these three things must here be affirmed. Either that God will dispense with his Laws, and stated order of saving sinners, and save them in some other way, than what he hath declared; or else that these duties, and conditions are discharged, and performed by some other person as surety for us and in our behalf; or else that they are actually to be performed by us in our own persons.

But, first what reason have we to imagine, that God will change his laws, and alter the fixed methods of his Grace, and rescind his Covenant, which is the contrivance of his infinite wisdom, and goodness; founded in the blood of his own Son, and confirmed by his death, and that every way so well secures the honour of God, and the allegiance and comfort of the creature? What? Do you think he will thus offer violence to himself, his wisdom and holiness, which he so much delights to honour? Or that he will contradict the great design of his Sons undertaking, which was to reduce the creature to his duty, and obedience to God? Or that he will affront his own truth, and faithfulness, and

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and impeach himself guilty of a lie? What? The holy and wise God do thus, and only for this end, that he may gratifie sinners in their wilfull neglects of him, and of the duties they indispensably owe to him? And open a door to licentiousness, and all sorts of abominations, which his Soul hates? And all this to save the impenitent, and unbelieving, and impure, and disobedient, (for all Men are so that do not actually repent, and believe and obey) and make them Co-heirs with Christ, and set them upon his throne, and put Crowns of Glory upon their heads? What? those that are his enemies, whom he hates, and hath sworn in his holiness that they shall never enter into his rest, or see his face, or taste of his joyes, but be thrown into outer darkness, and suffer the vengeance of eternal fire, and be tormented day and night, and everlastingly drink of the wine of his wrath poured out without mixture, and lie for ever in an Hell of misery, weeping, and wailing, and blaspheming because of their plagues, and torments, where his eye shall not pity, nor spare, nor have mercy on them? What? Can any Man, that hath not wholly lost his reason, perswade himself to believe thus, or to hope for Salvation in this way? Or if you suppose it possible for any thus to believe, will his faith, this faith, do you think, save them? For whom then is  
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Tophet prepared? Or for whom is the blackness of darkness reserved, if none be vessels of wrath, and Sons of perditions? And none are such, if not the impenitent, unbelieving, disobedient and impure. If these expect Salvation from God, they must then shew us another Gospel, another Covenant, for by this I am sure 'tis impossible that any should be saved that doth not personally perform the conditions of it. Nor have we secondly any greater reason to believe, or hope that these conditions should be discharged for us by any other person in our stead and behalf. For are not the commands, that require duty, expressly spoke to us? Ye shall repent and turn to God: ye shall believe in Jeſus Chriſt: ye shall be pure in heart, and holy in all manner of conversation, and ye shall love God and keep his Commandments, &c. And are not the promises of pardon, and life, &c. particularly made to us and to our personal performance of the conditions upon which they are made, as hath been shewn? And are not the comminations of death, and wrath, and eternal torments denounced against us in case of personal disobedience? *He that believeth not shall be damned, Mark 16. 16. He that loveth not the Lord Jeſus Chriſt, let him be an anathema, maran-atha, 1 Cor. 16. 22. And except ye repent, ye shall all likewise periſh, Luke 13. 3.* Now what founda-

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foundation is here to imagine, that these can concern any one, but our selves? Or if any of them be acknowledged to be appropriate to our selves, why not the rest? If the promises, why not the commands and threatnings, since we are alike spoke to in all? Why should we charge these upon another, and take the promises only to our selves? May we not with as good reason say, that another may be saved for us, or damned for us, as that he shall repent, and believe for us? And so Heaven should be ours only by a proxie, and Justification ours by a substitute, &c. That is, in plain English, 'tis not we that are justified, nor we that are adopted, nor we that are admitted into eternal Glory; but some one else for us.

But who is this, that we suppose should perform these Conditions for us? Jesus Christ our Mediator?

'Tis true he hath fully satisfied the demands of the first Covenant, and taken Believers off from all obligation of duty to it. And he hath also by his Mediation obtained another, and better Covenant founded in his own blood, and attended with better promises, wherein pardon and eternal life are again offered, and assured to sinners upon the equitable, and honourable terms of repentance and faith, and sincere, though not perfect obedience. Yea, but yet we must not say, that Jesus Christ repents, and Jesus Christ believes



lies for us, &c. No, this must still be our own Act, and 'tis impossible it should be the act of Christ. For consider but what is the proper object of these duties: The object of repentance is sin: and the object of faith and obedience is Jesus Christ: we are to believe in him, and to be obedient to him, *Heb.* 5. 9. and be conformable to him, *Rom.* 8. 29. and to keep his commands, *Joh.* 15. 10. and to walk after his example, *1 Pet.* 2. 21. But can these any way be applied to Jesus Christ? What? shall we say, that Christ believes in Christ? Or that Christ is obedient to Christ? Or that Christ is conformable to Christ? Or that Christ walks in the steps of Christ? What sense shall we then make of Scripture? Or if any shall be so forsaken of their reason, as to cant thus, yet will any one say, that Jesus Christ repents of Sin? Or breaks off his sins by repentance, and amends his evil wayes and doings, as we are commanded? If then it be not possible, that either God should violate his own Covenant, and contradict himself, or that Jesus Christ should perform the conditions of it for us, it necessarily follows that we our selves are personally obliged to the actual performance of them, in order to our obtaining eternal life. That is, as I have often said, we our selves are the persons, that stand bound, each Man for himself to repent, and believe,

and

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and obey and be holy ; or else Salvation it self cannot save us.

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### PROPOS. XII.

*Of the consistence of a conditional Covenant with the sufficiency of Christs righteousness, and the doctrine of free Grace.*

**T**His method of Gods saving sinners by way of Covenant, as is before explained, is very well consistent with, and no way derogatory to, either the sufficiency of Christs satisfaction and righteousness, or to the doctrine of free Grace in Christ.

I add this, because 'tis the common fortress to which Men of more loose, and debauched lives and principles in Religion are wont to retire, when by the evidence of Scripture and reason they are driven from all their other holds. Tell them, that they must repent, and turn to God, and amend their evil wayes, and doings, and bring forth fruits meet for repentance. Tell them, that they must come to Christ, and believe in him, and take his yoke, and bear his burden, and deny themselves, and be obedient to his Laws, and love him in sincerity. Tell them, that they

they must mortifie the deeds of the flesh, and deny all ungodliness and worldly lusts, and live godly, and righteously and soberly in this present world, and be pure in heart, and holy in all manner of conversation, as he that hath called them is holy: Tell them, that there is an indispensable necessity of all this, or else their sins cannot be pardoned, or their persons accepted, or their Souls saved in the day of the Lord Jesus. And give them undeniable reason, and plain and expresse Scripture for the proof of all these commands, and promises, and threatnings, all speaking the same language. And what is their answer to all this? Why? The righteousness of Christ is sufficient, and the Grace of God in Christ is free, and therefore they hope in his mercy, and doubt not of their Salvation, though they still indulge themselves in sin, and continue in a manifest neglect of God, and the great duties of Christianity. And all that is said to the contrary, that might take them off from sin and vanity, and perswade them to any greater diligence, and exactness in Religion, that is immediately condemned, and decried for legal doctrine, that dethrones Christ, and takes the Crown from his head, and destroyes the free Grace of God, and tends to bring us again in bondage to the Law.

And that which makes it the more difficult  
to

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to take Men off from these mistaken notions they have entertained concerning the righteousness of Christ, and free Grace, is this, that they are the only foundation and hold that these Men have for their hopes of pardon and Salvation. So that if you beat them off from these, you take away all their hopes, and confidence, yea their Heaven, and happiness from them. They have nothing then left whereby to stop the mouths of their own awakened consciences, or warrant their expectations of Heaven, or to keep their Souls from sinking immediately into despair. Their hearts, they condemn them for their daily neglect of duty, and indulgencies to the flesh, and disobedience to the Gospel, and alas! they have nothing within, or from the word to witness for them. No broken, and contrite spirit: no mournings in secret for their sins: no acts of self-denial: no change of heart, or life: no spirit of faith, or fear, or love, or adoption to intitle them to the promise, and blessings of the Covenant. No, neither Sun, nor Star appears, that might encourage them in their way, but as it was with *Paul* in his voyage to *Rome*, all hopes that they should be saved, is taken away, and therefore 'tis, that they do with so much constancy and resolution adhere to, and contend for these mistaken notions, as their only refuge & security.

And thus, though they are not able to conquer,

quer, or encounter those thundering Legions, that are brought against them, yet whilst they have this strong hold and fortress to retire to, they are little moved by the terrors of the Lord, but still apprehend themselves safe, and well secured against all that thunder, and lightning, that is from Heaven poured out against them: All is but like the shooting of pointed Arrows against the walls of a Castle, which are presently beat back again, without making any great impression upon the walls.

And therefore there is little hopes of ever prevailing with these Men, to surrender themselves to the powers, either of Scripture, or reason, though on every hand besieged by them, unless this Fortress of theirs be demolished, and its Towers broken down, and consequently their refuge and defence taken away. That is, in more plain English, unless it be discovered, that their notions about the sufficiency of Christ's righteousness, and the doctrine of Free Grace, are false, and vain, and that neither the conditionality of the New Covenant, nor the necessity of our personal performance of the conditions of it in order to eternal life, are any way inconsistent with, or prejudicial unto either. Grace notwithstanding is still free: And the satisfaction, and righteousness of Jesus Christ is nevertheless sufficient. These are the two things,

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things, that I am now particularly to speak to, and to demonstrate.

The sufficiency of Christs satisfaction and righteousness is no way either contradicted, or prejudiced by asserting the Covenant of Grace to be made, not with Jesus Christ, but with believers themselves, upon certain terms and conditions: to the actual performance of which, they are personally obliged in order to their receiving, and enjoying the benefits of it. That Jesus Christ hath fully satisfied the demands of the first Covenant, and fulfilled all righteousness, and finished his work, as Mediator, and perfected our Redemption by his death, and suffering: And that his satisfaction and merit is of infinite value, and therefore abundantly sufficient for the ends for which it was intended, hath been acknowledged, and proved in the foregoing propositions: Propos. 2. and 4. And therefore I shall need to say nothing here, for the declaring my assent to, or for the vindication of these particulars; That which I have now to do is only to shew in what sense properly it may be said to be sufficient, and to remove those mistaken apprehensions, that are concerning it. For which purpose it is, in the first place, to be observed, that by sufficiency here we are not to understand the strictest worth, and value of Christs satisfaction, and righteousness; upon which ac-

count, it may not untruly be said, if rightly construed, that 'tis sufficient for the Salvation of many worlds. And in this very particular mainly lies the mistake. The satisfaction of Christ, say they, is infinite, and his righteousness infinite, & therefore sufficient for the redemption of this, and many worlds, if they had been made; which as to its absolute value and dignity is acknowledged. But what then? Why? Therefore they hope, and believe that they shall be saved by it. And so they build their faith, and hopes, immediately upon the absolute worth and merit of Christs satisfaction. But will this foundation stand? or this argument hold good, when it comes to tryal? In this sense 'tis sufficient to save the Infidels, Jews, and Turks: To save the spirits now in prison; to save an Apostate *Lucifer*, and his Angels. Yea a *Beelzebub*, the Prince of Devils: But will you yet say, that the unbelieving Jews, and Turks, and damned spirits, and Apostate Angels, shall or can be saved? Or that they have any sufficient reason hence to believe it? This is much what as if when a poor man is arrested for a debt, he should say, the Kings Exchequer is full, and abundantly sufficient to pay what I owe, and therefore go to him, and my debt shall be paid. But will the Creditor, do you think, accept of this as sufficient? If the sufficiency of Christs satisfaction



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satisfaction and merit, as to its intrinsic value, were a sufficient warrant for our Faith, and hopes of Salvation, then I see no reason but why the Devils might as before was hinted, not only, as *James* speaks, believe and tremble, but also believe and hope. For they may also argue thus, Christs merit is infinite, 'tis sufficient, and therefore we believe, and expect to be freed from these chains of darkness, and to be readmitted into eternal mansions, and enjoy those pleasures that are at Gods right hand for evermore. And thus men miserably delude themselves, first by their mis-understandings, and then by mis-applying the sufficiency of Christs satisfaction; and all by their not rightly distinguishing betwixt its intrinsic value, and its stated, and intentional sufficiency: That indeed is the foundation of the New Covenant, but this only of our Faith, and hopes.

But secondly by the sufficiency of Christs satisfaction, and righteousness, we are here, so far as 'tis of concernment to us, to understand its fitness and efficacy with respect to its designed and intended end. For whatever is taken up only as a means, or *medium* to any end, its sufficiency is no otherwise to be judged and determined, but by its fitness and ability, or its unfitness and inability to the production of that end, for which 'tis made choice of, and unto which

it is appointed. This is the only rule, and standard by which the sufficiency of all means is to be measured and decided. That therefore which is not fit, and able to effect its end, we properly say 'tis insufficient: But that which is every way suited to, and doth effectually in all points obtain its end, that is truly to be deemed sufficient. As suppose (to make it yet more plain to every capacity) that one, who is possessed of a great, and liberal estate, mortgage some part of his lands to another for his security, upon consideration either of moneys borrowed, or some Annuities to be paid, &c. What's that which a wise Man would here look after for his security? What? the intrinsic value of this Mans whole Estate, and incomes? No, that's not engaged to him, nor intended as a means for his satisfaction, and therefore he hath no sufficient ground from this to expect to be satisfied, only the mortgage, and what of his lands are therein mentioned, being intended, as a means for his security, the value of that he considers, and whether there be enough thence arising to pay the moneys owing, and to discharge such annuities; if so, 'tis judged a sufficient estate, and sufficient security, and he rests satisfied with it. Now to apply all this. The satisfaction of Christ, 'tis designed by God as a means for the accomplishment of certain divine ends, which have already been

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been declared in the precedent discourse, as the vindicating of his wisdom, holiness, justice, faithfulness, &c. and maintaining his authority and laws and government in the world. And laying a sure foundation for the readmission of fallen Man to the favour of God, and eternal life upon his returning to God, and accepting of the redemption offered, and living in a due acknowledgment of, and subjection to his Maker, and Redeemer, &c. These are the great ends (as hath been shewn more at large in several propositions) for which God intended his Sons satisfaction. And to these, 'tis every way sufficient, though not to all those ends that wicked men may fancy, and imagine to themselves, for their greater encouragement to vanity, and presumption. 'Tis sufficient to evidence the holiness and purity of Gods nature, and his irreconcilable hatred against sin: sufficient to declare his righteousness, that he might be just, and the justifier of them that believe in Jesus: sufficient to vindicate the authority of his Laws, and Government to the world: sufficient to obtain a New Covenant from God with his Creature, for the pardoning of his Rebellion, and taking him again into friendship, and bestowing eternal life, and Glory upon him, provided he will but humble himself and submit to God, and live in obedience to his righteous Laws

and Government: To these wise, and holy ends, for which God hath designed it, it is sufficient. Yea but yet not sufficient for the redemption of fallen Angels: or for the Salvation of the damned now in Hell, because not designed and intended for their Salvation and Redemption. And for the same reason we may also say, without detracting any thing from its sufficiency, that 'tis not sufficient to save the impenitent, and unbelieving, and unholy here on earth: Why? Because it was never intended for this end. As I may without offence say, that the Kings treasury is not sufficient (though in it self more than sufficient) to discharge my debt, or satisfy my creditor, because it was never appointed for that purpose, but for higher, and more worthy ends: and therefore the asserting the Covenant to be conditional, requiring our personal repentance, and faith, and obedience, without which we cannot expect to be pardoned, or saved by it, can be no diminution, or prejudice to the sufficiency of Christs satisfaction, and righteousness, unless it be shewn, that God did purposely design it for the Salvation of such as would neither repent, nor believe, nor obey, that is, such as lived and died in open rebellion and defiance against him. Such as rend their pardon, and throw away the Physick that should cure them, and spit in the face of their Physician.

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Phisician. Such in a word, as blaspheme God, and do despise to the Spirit of Grace, and trample under-foot the blood of Christ, and put him again to open shame. If it can be shewn indeed, that God ever intended the satisfaction of his Son, for this end, to save such Monsters of iniquity whom he hath by an unchangable degree sentenced to eternal torments, then 'tis true, to say that Men cannot be saved by Jesus Christ, without repenting, and believing, and being holy, is to argue it of weakness and insufficiency, since it falls short of obtaining the end for which it was appointed. I but if it be evidently manifest, that the satisfaction of Jesus Christ was never intended for this end (only to save such as humbly believe, and obey,) then 'tis no derogation to the sufficiency of his righteousness to say, it is not sufficient for their Salvation, since otherwise acknowledged sufficient to the ends for which it is intended: For since it hath only the place of a means, as was said, if you give it all that sufficiency, and honour, that is of right due, and belonging to it, when I assert it sufficient to its designed end, though I deny it to be sufficient to many other purposes, for which it never was appointed. As he that saith the mortgage given for his security, is well able to discharge the debt for which 'tis engaged, acknowledgeth all that is proper to be said

of it, Nor would it be thought any disparagement, this being granted, neither to the owner, or to the security given, to say that 'tis not sufficient to pay such other debts, and bonds, for the payment of which it never was, nor ever was intended, that it should be obliged. And so much by way of answer, to the first objection. But secondly,

2. As the method of Gods saving sinners by Covenant, in the sense before expressed, it no diminution, or prejudice to the all-sufficiency of Christs satisfaction and righteousness duely explained, and understood; so neither is it (as pretended) any way destructive, or opposite to the doctrine of free Grace, rightly stated according to the rules of the Gospel. There is indeed a Free Grace, which some Men vainly fancy to themselves, to which I confess this doctrine is diametrically opposite, but not to that, which we have recommended to us in and warranted by the Scriptures.

But that this may be the more clearly evidenced, and made good, these five things must here be done.

1. We must in the first place rightly state the notion of Free Grace.

2. We must duely distinguish betwixt causes and conditions.

3. We must take notice of that order in which the blessings of the Covenant are dispensed,

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dispensed, and in what order the Conditions of it are to be applied for the obtaining of them.

4. We must inquire into, and inform our selves aright concerning the nature of Salvation, and happiness, and see how the duties of Christianity stand related to it.

5. And lastly we must not forget by whose strength, and assistance all our duties are performed.

1. We must here rightly state the notion, and limits of Free Grace. For herein lies the great error of the World, and that from which also arise those many dangerous mistakes, that are concerning it. They have wild, and strange and unbounded conceptions, and ideas of Gods Free Grace in their minds, and therefore no wonder, that they give us so bad a Comment of it in their lives and conversations. For God to accept of their good wishes, and desires, as they call them, though their lives are still wicked, and unreformed. And to pardon Sinners that have worn out all their dayes in carnal delights and pleasures, and manifest rebellion against God, only upon their crying out in the last moment of their lives, Lord have mercy on them, and receive their Souls. And to be so pitiful, and compassionate to his Creatures, as not to damn, or destroy them because he hath made them. And to give them Heaven,  
and



and Happiness for the sake of Christ, though they never truly believed in him, or seriously minded Heaven all their dayes, or regarded to please God, and live in obedience to his Laws. And bestow eternal recompenses upon them, Kingdoms, and Crowns of Glory, though they have sate still all their time, and never worked in the vineyard, or fought in the battle, or run in the race that was set before them. This is that, which generally Men call by the name of the Free Grace of God, and by which they hope to be saved, as well as others, as well as the best, as they commonly speak. But is this indeed the Grace of God? That which he assumes to himself, as his Glory; and which he hath revealed to us in the Gospel, as the foundation of our Faith? To pardon and save such, I confess, even the most impenitent, and unbelieving, and impure Sinners in the world, the very Heirs of wrath and Sons of perdition, this I grant, would be Grace, and free Grace too. Yea but where have we any warrant or encouragement from the word to believe, that there is any such Grace in God, or Jesus Christ, whereby such sinners shall be saved? And yet might those be owned for the legitimate, and true born notions of free Grace, which the wild imaginations of Men may at pleasure create to themselves, it were easy to give a more large, and extensive description

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scription of it. To proclaim liberty to the captives now in Hell that are weeping, and wailing, and blaspheming God because of their torments: And the opening of the prison to the Devil and his Angels that are bound in chains reserved for the blackness of darkness for ever: And to proclaim the acceptable year of the Lord, to all the inhabitants of the earth, that they all might be saved; Jews, and Turks, and Pagans, that none might perish: tell me, would not this be Grace, and free too with an emphasis? Yea but all Grace you see that we may fancy, is not saving Grace. Nor all that neither, the Grace of God, which we fondly imagine to be in God.

I have said all this to shew, how much the generality of the world are mistaken in their conceptions of free Grace, and what necessity there is to come to some stated, and limited notions concerning it, which must undoubtedly be such, as may be worthy of God; and suitable to the nature of a reasonable Creature.

Such as may be consistent with the infinite wisdom of God, and holiness of his nature, and truth, and veracity of his word. Such as may uphold the credit of his Laws, and Government in the world, and retain the Creature in his due subjection to, and dependance upon his Maker. Such also as may be agreeable  
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to his Sons great design in dying, and suffering for Man, which was to mend, and reform the world, and to make Men holy and righteous and conformable to God, and not to encourage them to sin and wickedness by their hopes of mercy and impunity. These boundaries and limitations must necessarily be supposed to all the dispensations of Gods free Grace to the Creature, since for God to act otherwise, which is not to be imagined, would be both dishonourable to himself, and contradictory to the undertaking of his Son in redeeming the world. Where, by the way wee see, how greatly they are mistaken, who ascribe this free Grace to God, under a pretence of giving the more honour to him, when in truth nothing can be said more unworthy of him. Suppose the Magistrate should set forth a Proclamation, wherein he declares it to be his Royal pleasure that all that have been guilty of any crime whatsoever, Murderers, and Traytors, and Rebels, the worst, and vilest of malefactors should without distinction be pardoned, and set at liberty, though they never humbled themselves to him, or reformed their lives, or promised allegiance to his person, and Government, but still persisted in their wickedness, and kept their weapons in their hands to fight against him. This you will grant would undoubtedly be an act of free Grace, and

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and favour in the Magistrate, yea but would it do you think, be to his honour? Some few profligate persons possibly, who hoped for impunity by it, might cry him up, as wonderfully gracious and indulgent, but would any wise and sober Man commend him for it? Surely if he had had any love to justice, and righteousness, or any regard to his own credit, or any due care and respect for his Laws, and Government, he would never have been guilty of so imprudent, and unadvised an action. He would never thus have countenanced such impieties, and encouraged Men to rebell against him, would not this be the plain sense, and interpretation of such an act of Grace? Just thus do these Men honour God, and Christ, that make his Grace to be so free, as to save impenitent and unbelieving sinners.

But if it be certain, that there is no such free Grace in God, nor no such righteousness in Christ, as may be sufficient to save such sinners as these, then 'tis also as certain that the conditionality of the Covenant requiring our personal repentance, and faith and holiness in order to our Salvation, is no way inconsistent with or derogatory to that stated notion we have of both in the Gospel, though it be to those wild notions of them that wicked Men vainly fancy to themselves, which I shall yet more plainly demonstrate  
by

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by shewing first what Grace properly is, secondly what is absolutely necessary to make it free.

1. Grace properly signifies no more, than love and kindness, favour, and friendly acceptance, or bounty and beneficence, *Luke 1. 30.* *Fear not,* saith the Angel there to Mary, *for thou hast found χάριν παρὰ τοῦ Θεοῦ,* favour with God; and *ver. 28.* *thou art greatly,* or *highly favoured,* *εὐχαρίσταν*, which we render in the margin, *graciously accepted,* or *much graced*: So *Luke 2. 52.* 'tis said of Jesus Christ, that *he encreased in wisdom, and stature, and favour (ἐν χάριτι) with God, and Man.* *Acts 2. 46.* *They eat their meat with gladness, and singleness of heart,* saith Luke there of those primitive converts, praising God, *ἔχοντες χάριν* and having favour with all the people. And *Joh. 1. 17.* *The Law came by Moses, but Grace, and truth by Jesus Christ, ἡ χάρις*: which is elsewhere rendred love and kindness.

And to name no more, *1 Cor. 16. 3.* *Whomsoever you shall approve by your letters, them will I send to bring your liberality:* (*τὴν χάριν ὑμῶν*) that is, your charity as we speak, or kindness, in your liberal contributions for the relief of the poor Saints at *Jernsalem.* In which sense you have the same word taken, *2 Cor. 8. 4.*

And therefore when the fruits of the Spirit;

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Spirit, as Faith, and Love, and Hope, &c. are called Graces, as we say the Grace of Faith, and the Grace of Repentance, &c. this is not to be understood in a proper sense, for so they are not Grace, but metonymically, and by way of derivation only; either because they come from the special love and favour of God, and so are the effects of it, or because they render us acceptable to God, and so become the objects of his love, upon which account 'tis called by the Schoolmen, *Gratia gratum faciens*: In the first sense they are *χαρίτες*, *quia χαρίσματα*, in the second, *quia*—

By the Grace of God then we are here properly to understand his love and favour and kindness, and good will, and beneficence to the Sons of Men.

2. But secondly that all this may be truly said to be free, free love, and free kindness, and free beneficence, there is nothing more required, but that it be not deserved. For, if I cannot possibly by any thing that lies within the compass of my power to do, merit or deserve the least favour or kindness from the hands of another, then whatever I receive from him, must be acknowledged due to his free love and bounty. This therefore I shall take for an undoubted axiome, that as what I deserve, is my due, so that also is undoubtedly free, that is undeserved. And therefore notwithstanding all that hath been said concerning

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concerning the conditionality of the Covenant, and the necessity of our personal performance of the Conditions of it, that of the Apostle will still stand firm, *Eph. 2. 8. By Grace ye are saved, through faith; and not of your selves, it is the gift of God.* Because it is not possible for any Creature to merit, or deserve any thing at the hands of God, much less such transcendent favours, as to be made the Sons of God, and Heirs of Glory. For who ever merits any thing of another by any thing he gives, or doeth, that gift, or action of his, that it may become meritorious, or deserving, it must of necessity have these four qualifications, or properties annexed to it.

1. It must be *de proprio*. Somewhat that is his own. Otherwise he properly gives nothing, but he rather from whom he received it. As he that takes an hundred pound from one Man, and gives it to another, deserves nothing for such a gift, since properly he gives nothing that is his own.

2. It must be *ex indebito*, somewhat that is not antecedently due to the party to whom 'tis given. And therefore no man is judged worthy of a reward, that pays no more than the debt he owes.

3. It must *cedere in lucrum alteri*, be some way or other beneficial, and for the advantage of another, and not only to my self, or else wherein do I oblige him?

4. There



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4. There must be a due proportion betwixt the *datum* and *acceptum*, that which is done or given, and that which is received by way of reward for it. For which reason, we say he that gives a penny, cannot deserve a pound, much less he that gives a farthing deserve millions. Now upon all these accounts 'tis absolutely impossible, that any creature should merit or deserve pardon, or grace, or glory, or any thing from God, and therefore all still must needs be *δωρεὰν τῇ αὐτοῦ χάριτι*: freely of his grace, as the Apostles phrase is, *Rom* 3. 24. For first,

1. 'Tis not properly our own but the Lords, whatever we render to him: *What hast thou, that thou hast not received*, saith the Apostle, *1 Cor.* 4. 7. 'Tis not only his corn, and his wine and his wool and his flax by which we are fed and cloathed, as the Prophet speaks, *Hos.* 2. 9. but his strength, & his assistance by which we are enabled to perform all our works, *2 Cor.* 3. 5. 'Tis he that breaths upon these dry bones, and causeth the spirit of life to enter into them, *Eph.* 2. 1. 'Tis he that strengtheneth us with might in the inner man, *Eph.* 3. 16. And 'tis he that worketh in us both to will, and to do, of his good pleasure, *Phil.* 2. 13. And therefore Paul when he had told the *Corinthians* that he had laboured more abundantly than all the Apostles, *1 Cor.* 15. 10. (A more particular ac-

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count of which he gives them, 2 Cor. 11. 23, 24. &c.) Immediately he corrects himself, as having ascribed too much to his own endeavours, and in the next words adds, Yet not I, but the Grace of God, which was with me, by which grace, saith he in the foregoing words, I am that I am. Thus *Paul*, from first to last, both as to what he was, and what he did, he acknowledgeth all to be of Grace: So that upon this account we are you see so far from meriting any thing by our best endeavours, as that the more we do, the more we are indebted to divine grace, for enabling us so to do. And therefore after all must take up *Dauids* words, and make the like humble acknowledgment as he did, after he had made so munificent preparations for the building of the Temple 1 Chron. 29. 11, 12, &c. *Thine, O Lord, is the greatness and the power, and the glory and the victory, and the Majesty: for all that is in the Heaven, and in the earth is thine: thine is the Kingdom, O Lord, and thou art exalted, and head above all, both riches and honour come thee, and thou reignest over all, and in thine hand is power, and might, and in thine hand is to make great, and to give strength unto a* Now therefore our God, we thank thee, and praise thy glorious name; but who am I, and what is this people that we should be able offer so willingly after this sort? For all this

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*come of thee: and of thine own have we given thee. And as it follows, all this store that we have prepared cometh of thee, and is all thine own.*

2. 'Tis no more than what we all owe to God, if not antecedent to his command, yet to any promise he hath made either to accept, or reward us for our obedience. For since we all by our first creation received our beings and faculties by derivation from him, and still live in an essential dependance upon him, we are thereby indispensably obliged to render to him all possible homage, and service, and to improve both our faculties and beings intirely for his Glory. If we any way offend God by sinning against him, we are bound to humble our selves, and return to him, and cease from offending of him: And if he lay any command upon us, we are bound to yield obedience to it, and to subject our selves to all his righteous Laws. And if he in kindness make any promise to us, we are bound to believe him, and relie upon him.

These are all natural duties, that immediately result from the creatures necessary dependance upon, and subjection to God, as he is the Lord our Maker. And though it be true that we are now fallen from God, and much disinabled by our fall from the due performance of these duties, yet this is to be

considered that our inability cannot null Gods right. The debt is still owing, and may be demanded, though the debtor hath by his own default rendered himself unable to pay it. How then should Man, by any act of his, merit pardon, or life, when before these blessings were promised in the New Covenant for our encouragement, he was necessarily obliged to do and perform all that which is therein at present required of him? Can the payment of an old arrear, deserve a new grant of the inheritance it self? Put the case that the Father of a prodigal child, that had riotously mispent his portion should for his greater encouragement to repentance, tell him that he would freely forgive his rebellion, and settle the whole inheritance upon him, of which he had been justly disinherited; provided only, that he would, as becomes a child, humble himself, and return to his duty, and be obedient to him. Would any one now say, that this was no free act of Grace, or kindness in the Father, because propounded with these conditions? Or that the Son in accepting, and performing of them did therefore merit the inheritance? No, for all this the Father, you will say, freely pardoned his Son, and freely settled the inheritance upon him: Why? Because his Son was bound by the law of nature, thus to humble himself to his Father, and to return

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to his duty and obedience, though his Father should not have given him one farthing more of his estate. The Son it's true did his duty, in doing thus; yea but since he did no more he deserved nothing, *Luke 17. 10.*

3. There is no real gain or benefit accrues to God, but to our selves, by any of our performances, *Job 35. 6, 7, 8.* *If thou finnest, saith Elihu there to Job, What doest thou against him? Or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? Or what receiveth he at thine hand? Thy wickedness may hurt a man, as thou art, and thy righteousness may profit the Son of man:* God is too great to be obliged by any creature, and too powerful to be really prejudiced by them. He knows how to get the full revenues of his Glory out of the most rebellious, and impenitent, by throwing them into chains of eternal darkness. And therefore Christ teacheth his disciples to say, after they had done all that was commanded them, that they were unprofitable servants: yea, but he doth not say (observe that by the way) sit still, and fold your hands together with the Sluggard, and take your own ease, and pleasure, and be not over solicitous, and diligent in obedience to the commands of God, lest by that means you should be thought to derogate from the sufficiency of his sons righteousness,

ousness, or eclipse the glory of his free Grace. No, he doth not say, do nothing, that you may be said to deserve nothing, but he supposeth that to the uttermost of their abilities they were diligent, and industrious, in the business of religion, and did all that it was possible for creatures to do, in the keeping of the commands of God, and after all this it is, that they are to acknowledge their unprofitableness: When ye shall have done all those things which are commanded you, say, we are unprofitable servants. Here's doing and doing the commands of God, and doing all things commanded, but unprofitableness joined to all.

4. There is no proportion at all betwixt the duties required, and the reward promised, betwixt our work, and our wages. *Rom. 8. 18. I reckon, saith the Apostle there, that the sufferings (and we may also add the services) of this present time, are not worthy to be compared with the glory that shall be revealed in us.* And where there is no proportionable worth, there can be no desert. The payment therefore of a small fee cannot deserve a Kingdom, nor the giving of a single mite deserve millions by way of retribution, much less for the same reason, can any of our performances deserve eternal life, since here the disproportion is much greater: Betwixt a mite, and millions, a small fee, and a

King.

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Kingdom, though the difference be very large and wide, yet there is still some proportion betwixt them, they are both finite, and so agree in the same common notion, and predicament of beings, but here the different terms are so far distant, as not to admit of any comparison: There the difference lies only betwixt finite and finite, but here betwixt finite and infinite. Our obedience, that is only finite, but our reward infinite; that is temporal, but this eternal. We serve God only for a moment, but we are made happy for ever. Now betwixt finite and infinite, temporal and eternal there can be no proportion. And where there is no proportion betwixt the work and the reward, there can be no desert. For whatever we receive, either it must be an act of Justice, or an act of bounty that gave it to us. If an act of Justice, there the only rule and standard is proportion: That every Man may have, as we say in our English Proverb, a peny-worth for a peny: wages agreeable to his work. This is the true and proper notion of Justice. But in acts of bounty there the rule and measure of acting is only the good will and pleasure of the Agent, and not the worth or merit of the person that receiveth. Since therefore the giving of eternal life to sinners upon terms of Faith and Obedience, cannot possibly, for the reasons already given, be



deemed a meer act of Justice, it necessarily follows that 'tis still an act of free Grace and bounty. To make this yet more plain, take this familiar instance.

He that sets a poor Man to work, and at night pays him his ordinary wages, he is just you will say, but not bountiful, and therefore upon this account, there is no great thanks owing to him, since the poor Mans sweat and labour was judged by common estimation to deserve it. But he that imploies an indigent person for some few moments in his service, and then gives him a thousand pound for his reward, this man is to be accounted not meerly just, but liberal, and therefore notwithstanding some moments, or hours service were required of him, yet you would call it an act of free Grace, and bounty, and not of justice, since so small a service could never deserve so rich a reward, there being so little proportion betwixt them. And surely then if we do but duly consider how much the disproportion is yet greater betwixt our obedience for a moment, and infinite happiness to all eternity, we cannot but acknowledge that notwithstanding all, that 'tis possible for any creature to do, yet it can be no less than an act of free Grace and bounty in God to give us these eternal recompences.

Upon all these accounts then you see 'tis evident,

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evident, that if the notions of free Grace and sufficiency of Christs satisfaction be rightly stated according to the Gospel, there is nothing affirmed in any of the foregoing propositions, that is either inconsistent with, or really prejudicial unto either. Not to the sufficiency of Christs satisfaction, since notwithstanding all that hath been said it remains sufficient and effectual to all those ends for which it was by infinite wisdom designed and intended. Nor to the free Grace of God in Christ, since notwithstanding all our performances 'tis undoubtedly free because undeserved. But secondly, \*

2. That we may further evidence the truth of this proposition, we must here distinguish betwixt causes and conditions, which if duly weighed will be found to be of very different considerations: A cause is that, by whose proper vertue and influence the thing is produced; but a condition that without whose presence, or concurrence the principal cause cannot well obtain its end or produce its effect as to some determinate actions. Thus (to make it plain by some familiar instances) the Sun 'tis the original cause, and fountain of light; but the opening of the windows, that is the condition, or *medium* by which the Sun transmits its light into the house: And fire is the proper cause of heat, but the air notwithstanding a necessary requisite without which

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which it cannot burn. Or to instance in moral concerns, which are more direct to the thing in hand. He that sells, and makes over his estate to another upon the tender and receipt of a considerable sum of moneys, here the money, or valuable consideration given is the true and proper cause why this man parts with his estate, and settles it upon another person: But he now that makes over an estate, suppose of some thousands by the year, to some poor Man, with this proviso only that he pay quarterly some small fee, a Role perhaps, or a pepper-corn, by way of acknowledgment of his bounty, or else that he have no right to the revenues and profits of it: Here the payment of this acknowledgment (being consequent upon the grant, and no way answerable to its just value) is not the cause, but the condition only of this gift. The condition it's true must be accepted and performed by this poor Man, that he may be admitted to, and continued in the quiet possession of this estate, but still for all this, the Donors free love and bounty is to be acknowledged the sole cause, why this rich revenue and inheritance was settled upon him. And can it then be any derogation to the free Grace of God, or merits of Jesus Christ in bestowing eternal life upon heirs of wrath, to allow faith and obedience to have the place of a *medium* or condition, in that

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Covenant by which this life is made over to them? Notwithstanding this, Jesus Christ may be, and is the only cause of our Salvation, *Heb.* 5. 9. 'Tis by vertue of his satisfaction and merits, that we are acquit from the condemnations of the old Law, and admitted to be heirs of Glory: These were the valuable consideration, and purchase money (if I may so term them, *1 Pet.* 1. 18, 19.) upon which the Father makes a new grant, and conveyance of an inheritance incorruptible and undefiled and that fades not away, to the degenerate Sons of *Adam*. Yea but so still, as that repentance and faith, &c. are to be acknowledged the conditions, the small fee and homage, upon the rendering of which, the possession of this inheritance is put into their hands, and secured to them, and this we may do, without fear of offering the least injury or prejudice either to the perfection of Christs righteousness, or the freeness of divine Grace. It's true indeed to admit of these or any thing else but Jesus Christ, to be the meritorious, and procuring cause of Mans Salvation, that is not only a little to eclipse, but totally to extinguish the Glory of free Grace, and plainly to deny the sufficiency of Christs satisfaction. But to make them only *mediants*, and conditions, without which they will not be effectual to save us, this may be very well consistent with both,

both, the freeness of the one and sufficiency of the other. For is it thought any diminution of the Suns radiency, and universal influence, that it doth not enlighten the house unless the windows be opened? Or of the fires efficacy to warm, because it cannot burn without air? Or of the Benefactors kindness and bounty in settling a rich estate, millions by the year, upon a poor Man, because required to pay a rose, or pepper-corn by way of acknowledgment, without which he cannot enjoy it? Much less can it be any diminution to divine goodness, to make our repenting and believing &c. the conditions of the New Covenant, since the disproportion betwixt the good promised, and the duties to be performed, is infinitely greater, as hath already been demonstrated.

I grant 'tis possible for conditions to be of that nature, as to render what is tendered or granted upon them to be no act of kindness, and bounty. Such as those that *Nabash* the *Ammonite* propounded to the men of *Jabesh Gilead*, 1 *Sam.* 11. 2. And such as are usual in the ordinary contracts betwixt man and man. But this is not merely because conditions, but because they are either reproachful, and unreasonable, like those of *Nabash* to the *Israelites*, or at least equivalent in their value to the benefit promised, as those of common contracts. Neither of which can  
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without manifest falsity be affirmed of the Conditions of the New Covenant. For first, the things therein required of us are highly rational, and most becoming both the nature of God and the Creature. For a guilty, and undone sinner to humble himself to his Maker whom he hath offended, and throw down his weapons, and quit his ways of rebellion, and be reconciled to him. For him also to accept of Jesus Christ the eternal Son of God, to be his teacher to instruct him in the things that belong unto his peace, and his Priest to satisfy, and interceed for him, and his King to rule and govern him, and in this way to rely upon him for his Salvation which he hath not only purchased, but sealed, and confirmed to us by his blood. And for him again to purifie himself as God is pure, and be holy in all manner of conversation, as he that hath called him is holy, and to live in a due observance of all his good and righteous Laws, and to approve himself to God in all things. What more reasonable or more becoming of a guilty and dependent creature? Especially if it be in the second place considered, that the conditions here required, as they are not unreasonable, so neither in worth and value equivalent to the good promised to us upon the due performance of them, there being, as hath been once and again demonstrated, an infinite disproportion betwixt

betwixt them. And where conditions are of this nature, though in a less degree of reasonableness and disproportion, there they may be admitted without nulling, or detracting from the free Grace and bounty of the proposer, as might besides the instances already given be made good by many more of the like nature. As should a King, suppose, promise to a poor indigent Begger, that he would cloth him with Scarlet, if he will but cast off his old and dirty rags: or adorn his fingers with Rubies and Diamonds, if he will but throw away the dirt he hath in his hands, and wash them: or load him home with bags of Gold, and Silver, if he will but come to his Palace, and fetch it: or pardon him the treason he hath committed, if he will but down upon his knees and humbly confess his fault, and promise for the future to be more Loyal. Here are manifest conditions you see affixed to each of these tenders, supposed to be made to this poor Man, and yet will any one say they are therefore no acts of Grace and favour? Or thereupon make this reply, No Sir, I will none of your offers upon these terms. I was told, that I had a friend at Court that had obtained all this for me, and that upon his account they should be freely bestowed upon me; but now it seems I must down upon my knees and beg pardon or I cannot be forgiven, and throw away



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away my rags and dirt, or I shall not be adorned with Scarlet, and Jewels; and attend at the Princes Gate, or I must not have the Gold and Silver that was promised. This is not the free Grace, and kindness, that I expected, and should I take it upon these conditions, I should be guilty of dishonouring my Sovereign, by detracting from the freeness of his favours, and mistrust the efficacy of my friends mediation with him. Should the poor Begger to whom these tenders were made, argue thus, would not the whole world gaze upon him, as they do upon blazing Stars and Comets, with admiration? and record him as the greatest prodigy of folly and impudence, that hath been yet seen on Earth? For what would the Man have? Here is Gold and Silver, and Robes of Majesty, and orient Pearls, and Jewels, together with the pardon of his rebellion and his Princes favour. And are not these desirable and inviting objects? And can it rationally be expected that ever they should be dispensed upon more easy, and honourable terms? What! be pardoned, and yet not ask forgiveness? What! Be loaded with bags of Gold, and yet not so much as reach out the hand to receive them? What! Be adorned with Diamonds, and Rubies, and all the glory of both the *Indies*, and yet not part with that dirt with which his hands are filled, that  
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he may be adorned? and be cloathed with Searlet, and Robes of Majesty, and yet not put off, and lay aside his old and filthy rags? Surely he that expects to find any such free Grace as this in God, to be saved without parting with his dirt and rags, I mean his sins, I much question the possibility of that Mans Salvation: But thirdly,

3. We must upon the service of this design observe the order in which the several privileges of the Covenant are dispensed, and in which the conditions of it accordingly are to be applied to each of them, that they may become ours. For as the former are not all actually given in the same moment, but successively, so neither are the other required to be all at once in act, and exercise, but gradually according to the successive administrations of the privileges to which they are appropriate. It's true there is a necessary connexion betwixt the several benefits of the Covenant, so that he who hath any one link of this golden chain put into his hands, he is thereby assured, that all the rest will follow in their order, as the Apostle argues, *Rom. 8. 30. For whom he did foreknow he also did predestinate, and whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified.* But though they are all thus mutually united both in their particular subjects,

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jects, and Gods eternal preordination, yet they are still truly distinguishable in themselves as to their formal notions (vocation being one thing and justification another) and also in the order in which they are given out to sinners. For first they are effectually called, then justified, then adopted, and last of all glorified. Betwixt the three former there is at least a priority of nature, as the Sun we say is before its light, and the fire before its heat: But betwixt them, and glorification there is a priority of time. Thus *Enoch* we know walked some years with God in a justified state, before he was translated: And *Paul* fought long after he was called before he received his Crown. This is the unvariable order, that God hath fixed, wherein to dispense the great blessings of the Covenant to such who are the objects of his elective love. He justifies none but the called, and adopts none but the justified, and glorifies none but the adopted, *Rom. 8.*

In the next place (the order in which the privileges of the Covenant are dispensed, being stated) we must consider in what order the several conditions of the Covenant (since not to all alike nor at the same time to all) are to be applied, for our being actually interested in them. And first in order to our effectual calling no more is required of us, than an humble, and diligent attendance up-

on all such means, as God hath appointed for that end. Our waiting by the pool for the Angels moving upon the waters. *Isa.* 55. 6. *Prov.* 2. 4, 5. *Heb.* 2. 1. *Luke* 11. 9, 10, 11, 12, 13. *Job.* 5. 25. *Act.* 10. 33. *Acts* 13. 44, 48.

Our actual faith, and repentance, and holiness cannot here be supposed as a prerequisite to our effectual calling (only our attendance upon the means) since these are the very things to which we are called. *Act.* 26. 18. *Rom* 10. 14. *Rom.* 1. 7. *Gal.* 1. 6. And he that is called to believe and be holy is upon that very account supposed before to be both unbelieving and unholy. But then in order to our being justified and adopted there both faith and repentance (as hath already been proved) are antecedently necessary. Or which is all one, our humble and penitential acceptance, or receiving of Jesus Christ in all his offices, as Prophet, Priest, and King, and consequent upon this our reliance upon him for pardon and Salvation, *Gal.* 2. 16. *Job.* 1. 12. and lastly in order to our being actually glorified, and made eternally happy in the immediate fruition of God, 'tis further requisite that we be not only penitent, and believing, but also actually holy and obedient as hath been said, *Math.* 5. 20. *Rev.* 22. 14. First, God in the use of means calls sinners to repent and believe, and then upon their repenting

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repenting and believing in answer to his call, he justifies and adopts them: And then upon their being further purified in obeying the truth, as 'tis exprest, 1 *Pet.* 1. 22. and so made meet to be partakers with the Saints in the inheritance of light, they are as the consummation of all their happiness eternally glorified. So that you see our repenting and believing necessarily presupposeth our effectual calling, and our justification and adoption our repenting and believing, and our glorification not only our being justified and adopted, but also our being personally holy and conformable to Jesus Christ. When therefore 'tis said, that obedience, as well as faith and repentance is a necessary condition in the Covenant of Grace, if we understand it as we ought according to the order before explained the great doctrine of justification by faith in Christ which the Apostle so much contends for with the Jews, especially in his Epistle to the *Romans*, and *Galatians*, this doctrine I say is hereby secured and preserved inviolable, since our obedience is made a condition only with reference to eternal life and not to our justification, being in order not antecedent to, but consequent upon that. We are still justified by faith in Christ without works as the Apostle speaks, but yet not saved by faith alone without works. There is more required to make a Soul fit for Heaven,

than meerly the pardoning of his sins, and justifying of his person.

But is it not often affirmed in Scripture that we are saved as well as justified by faith, *Job. 3. 16. Eph. 2. 8. Mar. 16. 16.* ? It's true, and so also we are said to be saved by hope, *Rom. 8. 24.* And by calling upon the name of the Lord, *Rom. 10. 13.* And to be blessed, and have a right to the tree of life by keeping of the commands of Christ, *Rev. 22. 14.* If then the argument will hold good, that we are saved by faith alone without holiness and obedience, because 'tis said, he that believeth shall be saved; we might also by the same rule argue, that we are saved by hope without faith, or by calling upon God, without hope, or by our obedience without all the rest, since Salvation and blessedness is ascribed to each of these, to hoping and calling upon the Lord, and obeying, as well as believing. All therefore that can justly be inferred from hence is only this, that faith, as well as hope and obedience is necessary to our Salvation: And because there is an inseparable connexion betwixt them, and a joint subserviency of both to the same end, therefore it is that eternal life is sometimes ascribed to one, sometimes to the other. Sometimes 'tis said, *blessed are they that believe, Job. 20. 29.* Sometimes, *blessed are the pure in heart, Matth. 5. 8.* Sometimes, *blessed is he*

that

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*that feareth the Lord, Psal. 112. 1.* Sometimes again, *blessed are they that keep his testimonies, and are undefiled in the way, Psal. 119. 1, 2.* All which 'tis evident must be taken inclusive of each other, faith of fear, and fear of purity, and all as joined with actual obedience. That is, he that believes and acts suitably to his faith, in purifying his heart, and keeping the commands of Christ, he shall be saved. And so again, on the other hand, he that obeys, supposing also that he repents, and believes in Jesus Christ, he shall be blessed. But we cannot possibly without making Scripture to contradict it self, appropriate happiness to any one of these conditions, (not to faith any more than to obedience) either by way of opposition to or separation from the rest. The plain English of that would be this, that a disobedient faith, or an unbelieving obedience might be sufficient to qualify us for eternal life. Even in justification it self, though our actual obedience be not there required, yet 'tis virtually included in the very nature of that faith by which we are justified. But as to our being eternally glorified, there our actual obedience, together with faith and repentance are alike necessary to give us a perfect and compleat right to it: faith and repentance alone as to this are not sufficient. A compleat right I say; for there is, I grant, a certain right to

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life,



life, that doth immediately result from faith it self. But then we must here distinguish of a double right.

There is first a primary and initial, secondly a perfect and consummate right : or as the Civilians speak, there is *jus hereditarium*, and *jus aptitudinale*. Both which are in their respective order alike necessary, fully and compleatly to enstate us in one and the same possession. Thus for instance. He that is lawfully elected to any office of trust and dignity, his meer election gives him an initial right to that office ; yea but for all that, before he can receive the several *insignia* proper to it, or exercise any act of authority in it, or actually receive the profits, and emoluments belonging to it, he must solemnly be installed, and take the Corporation Oaths, and perform such other ceremonies, as are usual in the case, and this gives him a consummate right to his place and dignity. Again, he that seals to an Indenture, he thereby hath an incipient right, and title to the estate therein conveyed ; But yet to compleat this, there must be seisin and delivery, and performance of Covenants, payment of rent and repairing the premises, and this gives him an actual right to it, and continues him in the quiet possession of it, Take one instance more. A Child in his infancy may have right to a Kingdom, as some have been Crowned in  
their

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their Cradles. But yet notwithstanding he afterwards remains, as the Apostle speaks, under Tutors and Governours, and little differs the Lord of all from a Servant until he come of age, and then his Kingdom and Government is put into his hand. Before he had an hereditary, and now an aptitudinal right to, or legal fitness for government. I have brought all these instances to shew, that there may be a different right to the same thing arising from different qualifications and conditions, and yet both subservient to the same end. And so here faith gives right, and obedience also gives right to eternal life, but in a different manner; that begins it, but this continues, and compleats it. Plainly thus; Who-soever doth sincerely accept of Jesus Christ upon Gospel terms, which is truly faith, he is thereupon not only quit from all the demands of the first Covenant, which is properly justification, but he also hath, by virtue of the Gospel-grant, an initial right to the eternal Kingdom purchased by Christ: But yet before he can enter into the actual possession of it, and enjoy all the glories and bliss and joy that belongs to it, he must be pure and holy, cleansed from all filthiness of flesh and spirit; and this gives him an aptitudinal and compleat right to it. Faith is as our sealing to the Indenture, that first founds our right; and obedience is as the performance of Co-

venants, that perfects and continues it. That by making us Sons, *Job. 1. 12.* makes us also heirs of the Kingdom, *Rom. 8. 17.* and so gives us an hereditary right to it: But this being the means to make us holy, and like to God, and as Scripture speaks, perfect Men in Christ, that is men of ripe age, it thereby gives us a fitness or aptitudinal right to the eternal possession of it.

And thus I have shewn in what order the several conditions of the Covenant are to be applied for the obtaining the great blessings of it, according to the method in which they are dispensed, which being attended to will further evidence the consistence of free Grace with their being given out to sinners upon such terms. But before I conclude this particular, it will be requisite (especially since it may add some further light to the thing in hand) to inquire into and evince the difference (which I have all along in this discourse supposed) betwixt faith and obedience; for I cannot wholly be of their opinion, that make them one and the same without distinction, nor yet apprehend them so vastly different as some imagine.

That they are not the same to me is evident, since I find them frequently distinguished both by different names, and effects in Scripture, *Acts 15. 9. Purifying their hearts by faith, Heb. 11. 8. Acts 26. 18. By faith Abraham*

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*Abraham obeyed. Tit. 3. 8. These things I will, that thou affirm constantly, that they which have believed in God might be careful to maintain good works. Therefore also called the obedience of faith, Rom. 16. 26. Here you see they are distinguished, and elsewhere they are opposed, Eph. 2. 8, 9. By grace ye are saved through faith, and not of works. Phil. 3. 9. That I may be found in Christ, not having my own righteousness, which is of the law, but that which is through the faith of Christ. And more than once in the Epistles to the Romans and Galatians, where the Apostle treats designedly concerning justification, which he there once and again affirms to be by faith, and not by the works of the law. And can they possibly be the same that are not only distinguish but opposed?*

I know 'tis said, that the opposition the Apostle there makes betwixt faith, and works, is only to be understood with respect to Jewish works, and that opinion of perfection, and merit that they had of them. But were the works of *Paul*, and the *Ephesians*, and *Abraham* of this nature? were they Jewish and Levitical? or have we any reason to think that they had any such opinion of their obedience as being perfect, and meritorious? And yet in all these instances we find that faith is opposed to works. And though *Paul* 'tis true doth in the third Chap-  
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ter to the *Philippians* first instance in his legal priviledges and righteousness, yet afterwards he adds his Gospel services and sufferings for Jesus Christ, and whatever else you can imagine to make up his obedience, and righteousness perfect. *Phil. 3. 8. Yea doubtless and I count all things but loss, for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things.* And yet after all he tells us, that he desired to be found not in the righteousness of works, but of faith, *ver. 9.*

Again they are not only distinguished, and opposed, but also delivered to us under different notions in the Gospel: As faith is expressed by receiving of Christ, *Joh. 1. 12.* Obedience by walking in him as we have received him, *Col. 2. 6.* That by coming to Christ, this by taking his yoke, and bearing his burden, *Matth. 11. 28, 29.* That by looking unto Jesus, this by *running with patience the race that is set before us, Heb. 12. 1, 2.* That by eating his flesh, and drinking his blood, *Joh. 6. 54, 56.* this by growing up in him, *Eph. 2. 21.* that as the principle of our filiation, *Gal. 3. 26.* and this as our imitation of God, as dear Children, *Eph. 6. 2.* And is there no difference betwixt receiving, and walking? coming, and taking? seeing and running? eating and drinking and growing? Betwixt our being children, and performing

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forming the duties of Children? Even common language, as well as Divinity teacheth us to distinguish betwixt the Creed and Ten Commandments, the *credenda* & *agenda* in Religion. Betwixt believing and doing. Believing we ordinarily say, is one thing, and doing another.

But is not faith in God, and Jesus Christ expressly commanded in Scripture? And is not that properly to be called obedience which falls under an express command no less than any other duty in Christianity? And if faith be obedience, is not obedience then and faith all one? This is that invincible argument, that is brought to prove faith and obedience to be one, which Scripture you see before makes two. By this way of reasoning, repentance, and love to our neighbour, and sobriety, and godliness, &c. are all the same, and not to be distinguished. All duties but one duty, and all graces but one grace. All is faith, all believing, because all commanded. Nay our very engaging, and Covenanting to obey God in all things is also enjoined, and yet shall there be no difference betwixt obedience, and promising to obey? betwixt a bond and present payment? betwixt entering into Covenant, and performing Covenants?

'Tis one thing for a Wife to promise, as usually they do when married, to love, and honour and obey her Husband, and another thing

thing actually to love, and honour and obey him. One thing for a rebellious Subject to submit himself to the mercy of his Prince, and engage himself by oath to be Loyal, and another thing for him to live in all due subjection to his Laws and Government. And in this mainly lies the difference betwixt faith and obedience. That is our entering into Covenant with God, and this our performance of Covenant. That our taking Christ for our Husband, and this our loving and honouring and obeying of him, as we then engaged. That our submitting our selves to the clemency and goodness of God, and this our living in a due observance of all the righteous Laws and Statutes of his Kingdom. And thus indeed, faith it is the first entrance upon, or beginning of obedience, as a point is the beginning of a line, or unity of number, which yet no one takes to be the same but different things, and accordingly calls them by different names. And indeed who knows not (if they may be allowed to know any thing that differ from these mens sentiments) that things which agree in their general notions, may yet be vastly different, as to their particular and specifick natures. Diamonds, and flints agree in this, that they are both stones? And Stars, and clods of earth, in this, that they are both natural bodies; And men, and beasts in this, that they are both animals, both



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both living creatures. And yet who will say that a Diamond is a Flint, or a Star a clod of Earth, or Man a Beast? Are these therefore the same because they agree as faith and obedience in their common notions? and is there no difference betwixt them? Nay since that wherein they differ is more considerable than that wherein they agree, therefore in naming things we take little or no notice of their general agreement, but denominate them according to their specifick differences. We do not call Men animals, but reasonable creatures. Nor Diamonds stones, but Diamonds. Nor Stars bodies, but Stars. And for the same reason we do not call believing, obedience, but faith. And as things are most properly denominated from their particular not general natures, so also are all effects, and operations belonging to them, ever ascribed to them under the same notion. Thus discourse and reason is appropriate to Man, not as he is an animal, but as he is a reasonable creature. And splendor and value to Diamonds, not as they are stones, but Diamonds; and influence to the Stars, not as they are natural bodies, but as they are Stars. And therefore we properly say that the Star shines, and not the body, and the Diamond sparkles and not the stone, and Man discourses, not the living creature. And why may we not (without canting,) by the same rules of undoubted

doubted reason, ascribe justification to faith, not as it is obedience, which is its general nature wherein it agrees with repentance, and justice, and love to our neighbour, &c. but as it is properly a believing in, or acceptance of Jesus Christ which is its specifick difference wherein it is distinguished from all other duties? And why may we not say, that *fides quæ fides*, faith as faith, that is, as it is an act receiving Christ, and not as it is an act of obedience, justifies? As well as say, that *homo quæ homo*, man as man speaks, and reasons, and not as he is an animal? Where's any thing of jargon, or non-sense, or mystical divinity in all this, unless all that must now be called so that speaks not in plain English the language of *Crellius* and *Socinus*? A Father, suppose, commands his Son to receive a sum of money for the payment of his debt, that he may be discharged from the suits and arrests that are against him. What is that now that properly pays the debt, and discharges the Son? Is it his act of receiving the money though commanded? or the money that is received? His receiving it indeed, is necessary, as a means, and his duty, as commanded, but 'tis the money only, and not his receiving for which he is discharged. So here our faith 'tis necessary, and 'tis commanded, but yet 'tis not that, but the satisfaction of Jesus Christ, for, and upon the account of which

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which we are justified. That's the money by which our debt is paid, and we are discharged, but faith is our actual receiving of it, without which it could not have been ours. In a word that is the cause, and this the condition of a sinners justification before God. But though faith, & obedience are not as hath been shewn so much the same, but that they may be distinguished, and differently considered in the business of justification, neither are they so strangely different, as some Men have imagined. Since all our obedience is nothing else, but the actual making good of our engagement, and resolution in our first believing. By faith we take Christ, as offered in all his offices, as Prophet, Priest and King, and by obedience we demean our selves towards him, as those that have so taken him. We hear him in all things whatsoever he saith unto us, and make his word the rule and standard of our belief and practice, as he is our Prophet. And we go to God by him and seek for pardon, and acceptance with God upon his account as he is our Priest. And we fear and reverence him, and live in a due submission to his Laws and discipline, as he is our King. By that we marry our selves to Christ, and by this we love and honour and obey him as our Husband. By that as was said before, we receive him, and by this we walk in him as we have received him. So  
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that all our obedience 'tis virtually though not actually included in our first solemn act of believing, as all conclusions are in their principles, and all our performances of Covenant in our voluntary subscribing and sealing to it, and therefore 'tis impossible that these two however distinguished, should ever really be separated. *Faith without works*, faith *James*, is dead, *Jam. 2. 26*: That is in truth 'tis no faith, as a dead Man properly is not a Man, but a meer carcass, and an apparent resemblance only of a Man: 'Tis little better than an implicate contradiction, at the best, but an *ensratiōis*, a meer figment, and Chimera that is no where to be found; existing but in the wild imaginations of some such whom the Apostle calls absurd, and unreasonable men: An impenitent faith, and disobedient faith, an unholy and unjust faith. What a strange conjunction would this be? Can any Man think this to be a justifying, a saving faith? It's true, if we do humbly and sincerely receive and give up our selves to Jesus Christ upon Gospel termes, God doth not suspend our pardon and acceptance till our holiness be compleat, and our obedience grown to its full stature, but upon that very act acquit us from our obligation to the Old Covenant, and admit us to an incipient right to all the privileges of the New. As he that hath before witness sealed to Indentures is thereupon immediately,

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mediately, though the things therein required are not yet discharged; admitted to the possession of the premises. And he that humbly submits himself to his Prince upon his Proclamation of grace and pardon, is at the same time pardoned, and taken under the protection of his government, though he have not yet demonstrated his loyalty by any signal acts of service to him. But then as sinners are thus justified, upon their first solemn and serious believing in Jesus Christ, (or else it will be hard to say when 'tis done) so they must, and if sincere in the first act, they will (otherwise in truth they never did believe, and consequently never were justified) they must I say, and will continue in all due obedience to him, according as they then promised, and resolved, or else their first act stands only for a cypher, and signifies nothing in Gods account, nor in mans neither, could he as God understand our hearts. There is no pardon sealed, nor right to life conferred, nor the least spiritual advantage to be expected from the Covenant of Grace, unless our faith be such, as is justified by obedience. As he that seals to any Covenant, must also pay his rent, or he cannot expect to be continued in possession and reap the profits of it. And he that is pardoned upon submission, must also live in a dutiful subjection to his Prince, or otherwise he cannot

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hope to enjoy the benefit of his pardon. By the former, I mean our believing, and submission to Jesus Christ, we are, as I have already said, justified and obtain an initial right to eternal life: And by the latter, i. e. our holiness and obedience, our right is continued and compleated. But fourthly,

4. It may contribute somewhat to our better understanding the consistence of free Grace with the conditionality of the Covenant, and the necessity of our personal performance of the conditions of it, in order to our eternal Salvation, a little to consider the nature of Salvation and happiness, and how nearly holiness and obedience are allied to it. Happiness! Salvation! they are pleasing words. As light to the eye; musick to the ear. Every one is delighted with the sound of them. How beautiful are the feet of them that bring these glad tidings? But alas! how few are there of those that desire it, that rightly understand what it is? Ask them what they mean by being happy, and they will tell you Oh! to be freed from sin, they mean not the sinfulness, but the punishment of sin, the curse of the Law, and the wrath that is to come. And to have all tears wiped from their eyes, and burdens taken from their shoulders, and to rest for ever from their labours. To be delivered from Hell, and eternal burnings, and to live in the midst of joy

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and delights in another world. In a word, not to be everlastingly miserable, but to be at ease for ever without care, and trouble, and anxiety. But what is there in all this more than in *Mahomet's* Paradise, or the Poets Elyzium? If freedome from misery were properly happiness, then non-entities might be happy, and the readiest way to make us so, would be to annihilate us, and turn us into our first nothing. For that which is not, is at ease, and cannot be miserable. And if meer sensitive pleasures and delights were sufficient to create beatitudes, then the brute creatures might be numbred amongst the blessed, and the most effectual means to make Man so, were to change his nature, and turn him into a beast, since they are observed to have the quickest sense, and so most capable of enjoying the pleasures of it. And yet this is all, that the generality of the world understand by happiness, and indeed all that they desire. And according to these false conceptions of happiness are also their notions of free Grace framed, and modelled. To be created over again in Christ unto good works, and be pure in heart, and holy in all manner of conversation: To live the life of God, and be righteous, as he is righteous, and be followers of him as dear children, &c. These things are seldom instanced in, or taken notice of, either as any, much less as the most essential parts



of our happiness, or any fruit and evidence of free Grace. But when they would set forth this arraied in her richest robes of glory, and greatest Majesty, they instance in God pardoning sinners, and blotting out their iniquities, and justifying the ungodly, and casting their sins into the bottom of the Sea, and scattering them as a thick cloud, and redeeming them from the curse, and freeing them from Hell and condemnation, &c. This, they cry, is Grace, and wonderful Grace to sinners. And so indeed it is, and wonderful beyond what 'tis possible for any finite creature to express, or comprehend. And therefore my design is not to shadow, or eclipse any part of that unspeakable glory, that ariseth hence to the free Grace of God. But yet, let me add, is there no free Grace but pardoning and justifying Grace to be admired? And may not men without offence be minded of it, and be desired to consider it? Tell me what greater favour and kindness (and that is properly Grace as hath been shewn) can God possibly manifest to any creature, than to make it eternally happy? And what greater happiness can he possibly bestow upon him, than to make him like and conformable to himself? The true, and formal notion of happiness lies not in negatives, but positive fruitions. Not in being freed from misery, but in the enjoyment of all possible perfection

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of which a created nature is capable. And all the perfection competent to a creature, consists formally in his conformity and assimilation to God, the original fountain of being and perfection.

That creature that hath all excellencies, and perfections, proper and competent to its own nature, that creature is truly and formally happy. He is so well, that he can be no better, and therefore capable of no greater felicity. But then, since mans being and perfections are not originally from himself, but borrowed and derived from God, as rayes of light from the Sun, and streams from the Ocean, it thence necessarily follows, that God, as Original, is the only rule and standard by which all perfection is to be measured, and consequently the more or less any creature is approximate, and conformed to God, the more or less perfect. As the excellency of a Picture lying in its exact resemblance to the face by which 'tis drawn, the more like thereto, still the more excellent. And this is that which gives Man the preheminance above the rest of the creatures in this visible world. They are at a far more remote distance from him, and partake less of him; but Man is more nearly allied to him, and admitted to a more full participation of the divine nature. The rest, as 'tis commonly exprest, have only some tracks and foot-

steps of God, but Man his Image. And by this resemblance of Man to God, is his greatest happiness, both as innocent and glorified, described in Scripture, *Gen. i. 26, 27.* So God created Man in his own Image, and after his own likeness. There is the happiness of Man in his primitive state of innocency. And *1 Job. 3. 2.* *It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.* There is the chief happiness of the Saints now in glory. And indeed nothing less than this can be the happiness of a reasonable creature. And to this all the duties of Christianity are so nearly related, as that that they really become an essential part of it. For either they are such wherein our likeness to God doth formally consist; as the more patient, and just, and merciful, and holy, and righteous we are, still the more like to God, since he is so. Or else such wherein we express our conformity to God, as humility, and reverence, and faith, and watchfulness, &c. which hold a suitable correspondence to his greatness, Majesty, faithfulness, omniscience, &c. In the former we resemble God, as the picture doth the face it represents; And by the latter, as the impression in the wax doth the stamp upon the seal that made it; as a late Author hath well expressed it, in his most ingenious and learned treatise concerning

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cerning the blessedness of the righteous.

Did men therefore, as they ought, consider either what happiness is, or how great a correspondence and affinity their present duties have to it, they would be so far from thinking the performance of them any diminution of Gods free Grace, as that they would rather esteem it as one of the most signal acts of his Grace and favour, that he hath provided such effectual means, and afforded them so powerful aids and assistances, in order to the making them holy and obedient. 'Tis doubtless an act of kindness and bounty to heal the wounded, and restore eyes to the blind, and strength and beauty to the maimed and deformed, no less than to forgive a poor Man his debt. In justification our debt's forgiven; but in sanctification the ruins of degenerate nature are repaired, and the Image of God restored. And which of these two, do you think, is the greater kindness? That frees us from prison, and arrests from misery, but this makes us truly and formally happy. But lastly,

5. Though our personal performance of the conditions of the Covenant be asserted, as indispensably necessary to our eternal Salvation, yet not by vertue of our own natural strength and power without the assistance of Divine Grace. That is no where affirmed, but the contrary. What remainders of natu-

ral strength and ability there may be left in Man, and how far they may be improved by him with reference to his own Salvation, is not my business now to enquire or determine. He is now 'tis acknowledged in a state of degeneracy, and by his fall the several powers, and faculties of his Soul were impaired, and weakened, though not wholly lost. But yet his obligation to duty is not thereby rescinded, but remains intire, and therefore he is still bound as much as ever to render love and service to his Maker. For man's inability to obey cannot take away Gods right to command, nor his Apostasie destroy the law of his creation. Man is still Gods creature though degenerate, and lives daily in a necessary dependance upon him, and therefore 'tis impossible he should ever be absolved from his engagement to love, and honour, and obey him, since 'tis impossible for a creature to become independent. The great design therefore of Gospel Grace is not, as some foolishly imagine, to exempt us from duty, and to dispence with our love to God, or obedience to his Laws, but to repair our strength, and assist our faculties, and every way to enable us to the performance of our duty: That we may repent, and return to God, and live in all due subjection and obedience to him as becometh creatures, *Tit. 2. 11, 12.* For the Grace of God that bringeth Salvation, hath appeared

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appeared to all men, teaching us *that denying all ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world.* The same Grace here that is said to bring Salvation, the same also teacheth us to deny all ungodliness, and worldly lusts, &c. And both are alike called by the name of Grace. Grace teacheth us this lesson, and Grace also assists us both in the learning and practice of it. For God is no hard Master, he doth not gather, where he hath not strewed, nor reap, where he hath not sown. Though he gives not succors to all alike, but to some more, to others less, according to the good pleasure of his will, yet he is wanting to none, but such as are wanting to themselves. His promises are no less extensive, than his commands. No duty is required of us, but God himself is engaged for our assistance in the performance of it. Must we repent and turn to God? *Acts 17. 3.* He then will give us repentance unto life, *Acts 5. 31.* Must we come to Christ, and believe in him that we may have life, *Matth. 11. 28, 29?* He then will draw us, (*Job. 6. 44.*) and make us willing in the day of his power, *Psal. 110. 3.* Must we cleanse our selves from all filthiness of flesh, and spirit, and perfect holiness in his fear, *2 Cor. 7. 1?* He then will pour clean water upon us, and cleanse us from our iniquities, *Ezek. 36. 25.* and sanctify

fie us throughout in Body, Soul, and Spirit,  
*1 Thes. 5. 21. Must we run with patience the  
 race that is set before us, Heb. 12. 1? He then  
 will increase our strength, that we may run and  
 not be weary, and walk and not faint, Isa. 40.  
 29, and 31. Must we work about our Salva-  
 tion with fear and trembling, Phil. 2. 12? He  
 then will work in us both to will and to do of  
 his good pleasure, ver. 13. Must we be stedfast  
 and unmoveable always abounding in the work  
 of the Lord, 1 Cor. 15. 58. holding fast our  
 confidence firm to the end, Heb. 3. 6. being  
 faithful unto death, Rev. 2. 10. and not draw-  
 ing back lest his soul should have no pleasure  
 in us, Heb. 10. 38? He therefore hath pro-  
 mised, that he will establish us, 2 Thes. 3. 3.  
 and make us fruitful, Job. 15. 2. and per-  
 fect his own good work in us untill the day  
 of the Lord Jesus, Phil. 1. 6. and keep us  
 by his power, 1 Pet. 1. that we may not pe-  
 rish but have everlasting life, Job. 10. 28.  
 From first to last you see we are indebted to  
 Divine Grace for what we do. All our works  
 if good, are begun and carried on, and per-  
 fected by the assistance of the Sacred Spirit.  
 And therefore when we have done all, we  
 cannot plead desert, or merit from any of our  
 actions, but still are bound to make Paul's  
 humble acknowledgment, 1 Cor. 15. 10. By  
 the grace of God, I am that I am : And not I  
 (that laboured so abundantly) but the grace of  
 God*



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*God that was with me.* Not I that repented, and believed, and became obedient, and holy, and fruitful in every good word and work, continuing stedfast and unmoveable to the end. Not I, that did this, by vertue of my own natural abilities; no, but by the aid and assistance of Divine Grace: not by might, nor by power from nature and reason, but by the spirit of the Lord. And in this sense, I suppose, we are to understand that saying of some Divines, that God stands engaged for both parts of the Covenant. Engaged first by promise to justify, and save sinners if they repent, and believe, &c. and next also to give repentance and faith by assisting them thereunto, that they may be justified, and have eternal life. And so it may be no contradiction to say, that the same thing may be both a benefit, and a condition of the same Covenant. As he that in the same Indentures, wherein he binds his Tenant to repairs, may also promise to furnish him with Brick, and Morter, and other materials for the work. Thus faith, and repentance are here commanded in the Covenant of Grace, and so they become conditions on our own part to be performed. But withal strength and assistance is promised enabling us to repent, and believe, and so they become benefits on Gods part to be given, and on ours to be received. But still it is to be remembered, that

that Gods promise doth not null our duty, nor his assistance supersede our endeavours, but necessarily suppose and more strongly enforce them. For as we can do nothing without God, so he will do nothing for us without our selves. 'Tis he, saith the Apostle, that *worketh in us both to will, and to do, of his good pleasure*, in the place before mentioned, *Phil. 2. 13.* What then? Must we therefore sit still, and do nothing? Only take our ease and stretch our selves upon beds of Ivory, and dream our selves into *Abrahams Bosom*? No, we must therefore (so the Apostle in the same place argues) work about our own Salvation with fear and trembling. As 'tis still the Tenants duty to repair the ruines of his house, though his Landlord hath (and indeed therefore the rather because he hath) been so kind, as to promise sufficient supplies for the building.

Thus much I thought necessary to add upon this argument, that I might vindicate the conditionality of the Covenant from such exceptions, as have been made against it, and evidence the amicable agreement there is betwixt this doctrine and that of free Grace, and sufficiency of Christs righteousness and satisfaction: And would Men but be perswaded to lay aside their prejudices, and to weigh things in an even ballance; Would they as now instructed rightly state their notions

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ons of Christs righteousness, and free Grace according to the rules and measures of the Gospel, and not by the imaginary, and unwarrantable sentiments of the carnal and uncarêchised world : Would they duly distinguish betwixt the causes, and conditions of their Salvation, which are vastly different, and ought not therefore to be confounded, that Jesus Christ may still be owned, as the sole cause and Author of it, and faith and repentance, &c. only as the necessary means without which it cannot be had : Would they observe the order in which the several conditions of the Covenant are to be applied, first faith and repentance for the obtaining of pardon, and then holiness and obedience for the compleating and continuing our right to eternal life, according to the order in which they are dispenced to sinners : Would they also duly inform themselves in the nature of true happiness, and what a near alliance holiness and obedience have to it, that formally consisting in our likeness and conformity to God, and these being that whereby we become actually like and conformable to him : Would they in the last place to all add the assistance that God by his holy Spirit affords us, for the performance of all these duties he requires of us, Nothing being done in our own, but all by his strength, and agency : Would Men I say thus distinctly weigh

weigh, and consider things before they pass sentence upon the Doctrine herein delivered, their objections against it would I am confident soon be answered, and their scruples removed, and their judgments convinced, that there is nothing said, that doth in the least, either contradict, or prejudice the Doctrine of Gospel free Grace, or derogate from the sufficiency of Christs righteousness. Nothing that doth (as some have said) speak the language of *Bellarmino*, or *Socinus*, or any way favour the opinions of any other who are justly censured as enemies to the Grace of God in Christ Jesus.

It is true, the Church of *Rome* pretends much to good works, and cries them up, as the *Ephesians* sometimes did their great Goddess *Diana*, and much what upon the same design. But alas! what are those works they so zealously contend for? A little bodily exercise, and superstitious will-worship. Masses, and Dirges, and Pilgrimages, and Ave-Marys, and abstinences, and whippings, and the like. But for that which the Apostle calls the power of godliness, and life of God, that is little preached, and less practised by them. And yet these works as inconsiderable as they are, they call by the name of satisfactions, and make them both the matter of their justification before God, and the meritorious cause of their own Salvation.

For

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For according to their Doctors, we are justified by works, confession, charity, giving of alms, &c. as well as by faith in Jesus Christ, and may be saved, yea and by I know not what redundancy of desert in our good works, help to save others too, by our own merits. The improvement, say they, of our own natural abilities deserves Grace *ex congruo*, and the improvement of Grace so gained, merits glory *ex condigno*. This in short is the Doctrine of Rome in this particular.

And as to some others who also plead for the necessity of holiness and righteousness, though they in great measure reject the Popish works, and wholly disclaim any merit by them, and possibly acknowledge Christs satisfaction, though since they speak (some of them) so darkly, and undervaluingly of it, that may be questioned: Yet the efficacious influences of the Sacred Spirit, for their assistance in the performance of those acts of righteousness they plead for, are not so much acknowledged by them, the creature being thought sufficiently instructed with power from nature and reason to repent, and believe and obey, &c. according to the pleasure of his own will. And though they seem much to advance the Sovereignty of God over the creature, whilst they ascribe to God nine hundred ninety and nine degrees of power, and but one of an hundred only to Man,

Man,

Man, yet in conclusion the matter comes to this, that this one single degree of power in the creature may, and doth at pleasure baffle and defeat, and put to flight, and triumph over those 999. which are in God: *i. e.* The creatures weakness is stronger than Gods power. In short, if the question be asked them, who made thee to differ? The answer will be, *Ego meipsum.*

But is there any thing said in this whole discourse that lays any foundation for these opinions, or that doth so much as add one stone to the building?

Are our own works any where affirmed to be either the matter of our justification, or the meritorious cause of eternal life? Or that our duties are performed by our own natural strength without the effectual assistance of the Spirit of God? Where is nature and reason advanced above Grace, or our own righteousness set up to jostle Christ from his Throne, and rob him of his Crown? Is it not more than once affirmed and proved that holiness and obedience are not the causes, but conditions only of our Salvation? And that 'tis impossible for any creature, much less one that is degenerate, to merit any thing at the hands of God? And that we are justified, not by works, not by our holiness and obedience, which follow justification, as the payment of the rent doth seal-

ing,

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ing to the Indentures) but by faith in Jesus Christ; receiving him in all his offices? And that the several duties of the Covenant are performed not by the sole power of nature, but by strength received from the Spirit of God, and by the daily supplies of his Grace? So that we are doubly indebted to God, first to his command, to obey that, and then to his Grace for enabling us to obey. And will any one that is not profoundly ignorant call this by the name of Popery, and Pelagianism? or have so much confidence, as to censure, and condemn it as a Doctrine inconsistent with the Grace of the Gospel, and that righteousness that is by Christ? Is not this, in *Judes* language, to speak evil of those things, which they know not? And to proclaim themselves unskilled in the words of righteousness, and that Doctrine which is according to Godliness?

But suppose the agreement betwixt faith and works, Christs righteousness and our own, free Grace and the necessity of obedience, in the business of Salvation, could not sufficiently be evidenced to our present reason, must they therefore be exploded, as absurdities, and untruths, and things absolutely irreconcilable? We must then throw away not only some of the greatest mysteries of our Religion, but many of the most evident phenomena, and appearances in Philosophy.

O



sophy. The influences of the Load-stone, the ebbing and flowing of the Sea, &c. must be rejected as fables, and our senses no more be credited in what they see, since the manner how these things are done is not yet sufficiently understood, and explained. Things themselves, we know, are evident, but the modes and manners of things are almost every where latent and unaccountable. That therefore which we have to do in all matters of Divine faith and practice is only this, duly to inform, and satisfy our selves, what God hath certainly revealed and made known to us, as his mind and will concerning us, which being done, and our minds being satisfied, that God hath said it, and that that is the plain meaning of his words, we are then without any further debate to believe and do, according to his word, though possibly at present we cannot so well discover that mutual accord and agreement which there is betwixt those several truths revealed by him. The positive and plain conclusion of Scripture are humbly to be believed, though they cannot be reconciled by us. For this suppose will easily be granted by all, as unquestionable. That the will of God, if we certainly know it to be his will, is the undoubted rule, and standard both of faith and practice. We must believe what 'tis certain he hath revealed. And we must do, what

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It is certain he hath commanded. For the will of God is not to be disputed but obeyed. And doth not the Apostle expressly tell us that this is the will of God, even our sanctification? *2 Thes. 4. 3.*

He that hath said, he will blot out our transgressions for his own sake, and remember our sins no more, *Isa. 43. 25.* he hath also said, *that we must repent, and be converted, that our sins may be blotted out, when the days of refreshing shall come from the presence of the Lord, Acts 3. 19.* He that hath said, that we are justified freely by his grace, through the redemption that is in Christ, *Rom. 3. 24.* he hath also said, *we are justified by faith, ver. 8.* and that we must believe, that we may be justified, *Gal. 2. 16.* He that saith, we are made the righteousness of God in Christ, who was made sin for us, *2 Cor. 5. 21.* he also saith, *that except our righteousness* (speaking here expressly of moral, and personal righteousness) *exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the Kingdom of God, Matth. 5. 20.* And he that saith, *we are saved by grace, and not of our works, Eph. 2. 8.* and according to his mercy, *and not by works of righteousness, which we have done, Tit. 3. 5.* he also saith, that we must work out our own salvation with fear, and trembling, *Phil. 2. 12.* and that without holiness, we shall not be saved, *Heb. 12. 14.*

Is not all this plain, and easy to him that will but understand? God hath said it. 'Tis his will, exprest in terms that we must repent, and believe, and be righteous, and work about our own Salvation, and follow after holiness, that we may not perish but have everlasting life. Who then shall dare to argue and dispute against it? At least here is no ground, you see, for any humble and sober mind that is but sincerely willing to be governed by the Divine will, so to do, but rather seriously to apply himself to the performance of these duties, that God hath so expressly enjoined, and made necessary to our Salvation.

The great reason therefore why men profess themselves so much offended with this Doctrine 'tis not because it is, or because they in truth believe it to be an enemy to the Cross and Grace of Christ, but rather because it is an enemy to their lusts, and passions and presumptuous neglects of God. An enemy to their present ease and pleasure and worldly satisfactions, the lusts of the flesh, the lusts of the eye and the pride of life: An enemy to their false faith and carnal hopes, and empty professions of Christianity. Therefore it is, that they thus condemn this Doctrine, because otherwise they cannot justify their own faith and practice that are so manifestly condemned by it. They must have a cheap  
Religi-

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Religion: Faith without works, pardon without the trouble of repentance, an Heaven without holiness, and a free Grace to save them without obedience, or else they are miserable and undone to eternity.

But *be not deceived*, saith the Apostle, *God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting*, Gal. 6. 7, 8. *For if ye live after the flesh ye shall die, but if ye through the spirit, do mortifie the deeds of the body ye shall live*, Rom. 8. 13. *For God will render to every man according to his deeds: To them, who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life: But unto them that are contentious, and do not obey the truth; but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doth evil, of the Jew first, and also of the Gentile, But glory, honour and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God*, Rom. 2. 6, 7, 8, 9, 10, 11. *Be ye therefore steadfast and unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour shall not be in vain in the Lord*, 1 Cor. 15. 58.

FINIS.